The ARYAN PATH

Vol. XXXIV FEBRUARY 1963 No. 2

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"THEOSOPHY HALL," NEW MARINE LINES — BOMBAY, INDIA

THE ARYAN PATH

ORGAN OF THE INDIAN INSTITUTE OF WORLD CULTURE

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CONTRIBUTIONS—The Editor is responsible for unsigned articles only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given.

SUBSCRIPTIONS—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All orders should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH, 1/1, Bugle Rock Road, Bangalore 4, or to our London Office at 62, Queen's Gardens, London, W. 2.

PRICES: India—Single copy 75 *naye paise*; per annum Rs. 6.00

Europe—Single copy 1*s*. 6*d*; per annum 12*s*. or equivalent.

Americas—Single copy 35 cents; per annum $3.00

All post free

Available in the U.S.A. from
Eastern News Distributors
255, Seventh Avenue, New York 1, N.Y.

Back numbers are available on special application

THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXXIV FEBRUARY 1963 No. 2

MODERN KNOWLEDGE AND ANCIENT WISDOM

IGNORANCE AND GLAMOUR OF CIVILIZATION

[THE FIRST HALF of this article by **Shri Shri-Krishna Prem** was reprinted in our issue for January 1963. We reprint this month the second and concluding portion from THE ARYAN PATH of February 1948.—ED.]

II

WE have already implied and will now state plainly that if truth and not illusion is to result, the Record of the Heavens and the Memory of the Earth must be read together and that can only be done in one uniquely sacred Place, the single meeting place of Heaven and Earth. This place was symbolized in the past by the sacred lake hidden in the dark woods of Nemi, known to the ancients as Diana's Mirror whose priest held office until slain by an Other bearing the mystic Golden Bough, "the priest who slew the slayer and shall himself be slain."[1]

It is characteristic of our modern civilization that,[2] misunderstanding the tradition of a fabulous Treasure buried in its waters, out of a trivial greed for money, it has drained the lake and permanently diverted the age-old springs that fed it. They found, it is said, a silver model of a ship! It was, no doubt, the famous Ship of Death, that D. H. Lawrence wrote about in one of his most beautiful poems. Properly understood it would have borne us safely through the uttermost depths of Space.

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[1] It was a true intuition no doubt — which led Sir James Fraser to select this lake and the strange customs connected with it, as the starting point of his masterly voyage of circumnavigation, *The Golden Bough*. It is perhaps only a fitting coincidence that he should have completed it in twelve volumes. Nevertheless nowhere in those volumes does he touch the heart of the secret.

[2] In the person of Mussolini.

I believe they have put it in a museum.

To avoid regrets, however, we may say that such meeting-places of Heaven and Earth are innumerable and yet, in truth, they are all one Spot, a hidden Centre which can never be destroyed as long as Heaven and Earth shall remain. Always at the Centre there is the mystic Lake with its hidden subterranean springs, a Lake whose clear waters reflect perpetually the Heavens above. Another such, one which is happily beyond the reach of the Western vandals, is the sacred Manasarovar. It is only at the true Centres that real Initiation can take place and it is there that the aspirant for the Hidden Knowledge must make his abode.

It is from just such a Centre that these Stanzas have emerged and it is just that fact that guarantees their truth. All things that have ever happened between the upper and the lower Heavens dwell as we have said for ever in the waters of the Sacred Lake. The birth-throes of the Earth, the age-long upward creeping of Life, the wars of Gods and Titans, and the flashing-forth of Mind, the rise and fall of great imperial Races, all these are mirrored in the blue depths in all their bravery of form and colour as vividly as if it were but yesterday they happened. So real are they that he who plunges beneath the surface of the waters runs a great risk of coming back no more. Lost in the gleaming processions of the Nations, each one as real as that he has left behind, he may be unable to distinguish that illusory point men call the present and so emerge no more. It is for this reason that the Sacred Centres (all of them branches of One Centre) and the Hidden Knowledge which is there preserved, have been laid under a stringent Taboo. None may visit them without special purification, none may even speak of them clearly without incurring danger, none who has visited them may reveal the Knowledge he has gained except he first veil it from uninitiated eyes with a protective robe of symbols, lest, as Christ said, "having eyes they should see" — and be destroyed.

This is one reason for the obscurity in which the Stanzas are wrapped and, we may add, for some of the mystifications in which H.P.B. still further enwrapped them. But there is a second reason also. The secret Vision of the Three Times cannot be adequately expressed in the evanescent language of any given point, a language which bears inevitably in its very structure the marks of the deformed natures that have moulded it to their limited uses. The Secret Doctrine cannot be written in the barren and unbalanced language of the Encyclopædias.[3] To all attempts

[3] Nevertheless fragments of wisdom do occasionally find patronizing expression in these

to invoke them into structures composed of chromosomes, dolicocephalic skulls, and catarrhine ancestors the Dhyanis or Guardians of the ever living Truth are forced as in the Stanzas[4] to reply: "Our flesh is not there. No fit rupas (forms) for our brothers of the fifth. No dwellings for the lives. Pure waters, not turbid, they must drink." Only in the language of concrete symbols, a language which can be read by men of all ages and all races and which remains the same Yesterday, Today and Tomorrow, can the Truths find fitting embodiment. Hence all the Suns and Moons, the Shadows and Waters and the Great She-animals, in terms of which our verses are constructed. Modern man may complain that he cannot read such symbols. Let him learn, then, for the loss is his. But in fact it would be truer to say that he dare not read them, rather than that he cannot, and this is where the second reason is connected with the first. Ages ago, in the period known as the Third Race when the dazzling light of *manas* first flashed into life in this world and the Sacred Centres were instituted, for the protection of the many, a stringent Taboo was, as we have said, laid upon them and all their approaches. That Taboo, imposed as it was by a Power that none could question, has remained in force to this day, all vapourings about New Ages notwithstanding.

If at any time it appears to be lifted from one particular approach it is only because that approach, like a Himalayan pass filled with the winter snows, is scarcely practicable at that season. The open paths are always closely guarded and the lifting of the Taboo from one such Pass always means its unobtrusive imposition elsewhere. Thus the Buddha lifted the dark Taboo from the no longer dangerous because no longer understood Vedic Path, only to cover his own with a veil of excessive light, while Christ, who is often supposed to have thrown open the hidden doors of the Mysteries to all comers, spoke darkly in parables "lest having ears they should hear," and, so far from opening a broad clear road, observed that "strait is the gate and narrow is the way which

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mausolea. Thus, in the article on *Mana* or occult power in the *Britannica* (14th ed.) we read: "The man who wields *mana* with impunity must abstain from all that is sordid. There are two worlds, a low-level and a high-level of spiritual activity, and a man cannot dwell in both at once. Thus by the very virtue of his profession the medicine man or the divine king must hold himself apart from those who by status or by choice are *noa*, laymen. The latter may live in brutish contentment; but to the end they lack enlightenment, participating in the highest mysteries, at best, from without." True, every word of it, but all the same the taboo has been preserved and the passage has been thoroughly sterilized by its surroundings.

[4] *The Secret Doctrine*, II, p. 16.

leadeth unto life and few there be that find it."

We repeat emphatically that the Taboo imposed so long ago is still operative and will remain so for many ages yet to come. In the heart of every man is implanted the fear of the Sacred Centre and of all feasible approaches to it, for in every man's heart is the knowledge that to approach it unpurified is death. Not without knowledge did Cornelius Agrippa write:—"Whosoever doth approach unpurified calls down judgment on himself and is given over to the devouring of the evil spirit."

The reason why some things can be said more plainly in this twentieth century than during the nineteenth is that in the interim a certain by-pass or storm-water drain which, however, shall be unnamed, has been opened which can carry off the rush of those who are not yet ready to understand.

Somewhere or other H.P.B. observed that the student should understand at the outset that in *no book* whatsoever that is available to the uninitiated public has the Hidden Truth ever been set forth unless thickly veiled in symbols. She points to the tendency to materialize the spiritual and advises the student to seek for the highest meaning possible. She strongly warns against even the study of available alchemical, herbalist, Rosicrucian and other occult works because the right proclivity is needed to perceive the meaning hidden in symbols used, and which symbols require the right key. H.P.B. also quotes a Tibetan author to the effect that one who seeks the mysteries of Esotericism before he has been declared by the Initiated Teachers to be ready to receive them is like "one who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped."

These words of hers have not been and will not be abrogated — at least for many ages yet to come. Students are warned that ideas, once defined, lose their reality.

We have already stated that, apart from the obvious dangers run by those who pursue one-sidedly either the Heavenly or the Earthly Shadows, even he who succeeds in reaching and plunging beneath the surface of the central Lake of Initiation runs a grave danger of being lost in the glittering processions of the Past, or, for that matter, of the Future, and so of never again emerging into the Present. Here and there in almost inconceivable rarity, may be found one who, like Galahad about to seat himself in Merlin's magic chair, "the Siege Perilous," is able to realize that: "If I lose myself, I save myself" or, in other words,

that self-loss is Self-gain. And even Galahad, though he finds the Grail, is lost to the sacred Brotherhood and the King laments that: "Now his chair desires him here in vain, however they may crown him otherwhere."

Only he is able to plunge into the Waters *and return* who has first realized the unreality of Threefold Time, who has seen that all that has happened in the Past, all that is happening now and all that will happen in the Future is but the veil of That which happens not at all. Over the viewless face of the Eternal Void is spread a film, thinner than the surface of the finest bubble, and it is this film that is the realm of Happening. It glows all over with the splendid colours of Past, Present and Future. Round and round its surface men may wander in delighted enjoyment but, though the wanderings may last for countless aeons, the delight is intermittent at best and sooner or later turns to a burning sorrow. The film of Happenings it is which is the "too, too solid earth" on which we tread and all those countless other worlds which fill the heavens. This is that universe of so-called matter of which fools have said that it has no room in it for spirit. But Spirit, as the meaning of the words *Atman, pneuma* and *spiritus,* should have taught us, is the very Breath of Life itself, the Breath which blows the bubble. It is the Unoriginated, Unbecome, That which has never "happened" and which never will, the deep, uncoloured Void. On it or in it are blown the bubbles of countless universes, all different and yet all alike in that, if pricked with the *Vajrasuchi,* the Diamond Needle of Knowledge, they vanish into the Nothingness from which they sprang. Even this image, however, errs through excess of materiality, for a bubble, however thin, is *something* and, when pricked, leaves something behind, whereas the many-coloured phantom-show of the universe vanishes into Nothing and leaves Nothing behind. It has sometimes been said that occultism knows of no creation out of nothing. That is true but only relatively true.[5] In the realm of highest truth[6] there is no "creation" except out of Nothing and, as the old saying runs, *Ex Nihilo Nihil fit* — out of Nothing, Nothing was made.

This is the key or sacred talisman with which he who would plunge into the Waters must furnish himself. *The Voice of the Silence* warns the aspirant to "study the voidness of the seeming full, the fulness of the seeming void" for otherwise he will assuredly be lost and become "the

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[5] *Paratantra satya.*

[6] *Paranishpanna* or *Paramarthika satya.*

playground of *Samvriti*, origin of all the world's delusions." *Samvriti* is the name given by the Buddhist schools to the realm of "happenings," an illusory realm but one which, as we have seen, can utterly swallow up the aspirant so that he becomes unable to find the one unique point, the point of the Present, where alone the bubble can be pricked. Lost in the unending cycles of *samvarta* and *vivarta*, of unrolling and rolling up again, he wanders in the boat of the Soul ceaselessly in the bitter-sweet waters, sometimes stormy, sometimes calm, but never able to secure a draught of that sweet water whereof who drinks will never thirst again.

It is at this unique moment that the Diamond Needle must be used. Like wild swans "as they fly southward on their doubtful journey" the Spirits of Fear and Hope fly out northward and southward from this eternal present Point, spreading out fanwise as they fly the great Nets of Past and Future. It is the Spirits of Fear who construct the Past, those of Hope the Future, but both are linked together and both, like homing pigeons, must return to the eternal Nest of Brahma before the illusion can be pierced. This is "the middle Portal, the gate of Woe with its ten thousand snares,"[7] to pass which we are warned of the necessity of using the "Golden Key." That Key, like all others, is a key of Light of Knowledge, a key which consists in a certain way of *seeing* the Universal Being in which we find ourselves. The ordinary man sees that Being all divided up into what he terms separate things and into separate selves which perceive those things. This is the vision of Ignorance. From it results the fact of Change, the flow of Time, which last is only the result of seeing Reality from a single point of view. It is because our vision is thus limited that we see all things as coming into being and passing away, that we remember the beginningless Past "behind" us and anticipate an endless Future "in front."

From that point of view the universe is a process in beginningless Time, a process of which we can distinguish local or relative beginnings which, however, are always preceded by previous or greater systems. There is no true beginning and no end. We find ourselves at a particular point of "evolution" and we may describe it in any way that suits our purposes but that evolution has neither beginning nor end. In very truth we have lost our Self by finding our selves, that is, by locating them in a particular point of Time and Space.

All descriptions therefore of the Cosmic Being, including the one

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[7] *The Voice of the Silence.*

given in these Stanzas, are to some extent illusory and misleading; how misleading depends upon how we make use of them, whether we insist on dragging down their divine content to the level of utter separateness, the level of the material world of common sense or whether we make use of them to rise to a vision that they themselves can no more than suggest, the Divine Vision beyond all words and thoughts. This is what H.P.B. meant by "spiritualizing" as opposed to "materializing" the teachings.

What we term the "history" of a thing is not something that has happened to it nor is the "future" something that will happen. Both are qualities of its present being and this is no less true when the thing in question is the great Universal Being than when it is a mere teapot on the table. Nor is the Present of which Past and Future are the two wings, that evanescent sliding point of time we know as such, but rather an infinite intensity of being of which the ordinary man has no conception but which we term the Present, for the simple reason that it is ever present to us.

In that Present is all. We will not say all things for there are no things: there is just All. If in describing Cosmic Being, the Stanzas themselves and we in commenting upon them, make use of common notions of time and happenings it is because if speech is to be possible at all it must be in these terms, which are, however, only useful in so far as they serve as links between our present utterly illusory vision and the speechless Vision of Truth. Let us then talk, because we must, of the evolution of Life upon the Earth, of the rise and fall of the Races and the history of Man. Let us even estimate our present position in the scheme of things and do our best to forecast the future which is in store for us, but let us never forget that all such description is only relatively true, true as compared to the falsities of materialistic science and of common sense, but false in comparison with the blinding truth of the Great Vision towards which we must aspire if all our efforts are not to be in vain and we ourselves remain whirling forever in the endless Vortex that our ignorance has created.

In Truth, or rather in as near an approach to Truth as words can soar, there is no past, no future, no age-long evolution of the universe nor any return of that evolution to the Unity. Nothing is born, neither worlds nor men, nor, being unborn, does any ever die. As long as we think that there is one day, one hour, one second even, of Past behind us, so long that Past is infinite and with its hand of power sends us forth into an infinite Future loaded with its chains. Only when we can

withdraw into the infinitely intense point of the Present the circling Daemons that have issued from it, only then can we "bestride the Bird of Life" and pass the Middle Door. Past and Future are but the wings of the Eternal Swan which, poised forever between them, soars in the Empyrean Void, always at Mid-point. Separate them from the body and the Swan falls to earth, but in truth such cutting off is only illusory and can never be accomplished in actuality. The Swan's Path is the Path that leads on outstretched, balanced Wings towards the Heart of Space. When it has soared beyond the pull of Earth even the wings may fold and be at rest.

> Never is Life born, never does it become; that is the ultimate Truth, that nothing at all is born.
>
> All things are to be known as beginningness and like Akasha by nature. There is no separateness in them, in any way, at any time.
>
> Even the subtlest idea of separateness entertained by the ignorant bars (even) the approach to the Unconditioned. How then expect (for such) the falling of the Veil?[8]

Let us salute once more the mystic Middle Path which is the sole object of the Stanzas' teaching. Not with the illusory births of men and worlds is the Teacher primarily concerned but with that Middle Path, the Path of the mystic Swan. In proportion as we can understand that, we shall have understood the meaning of the Stanzas.

KRISHNA PREM

> Seek out the way.
>
> Seek the way by retreating within.
>
> Seek the way by advancing boldly without.
>
> Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder.
>
> —*Light on the Path*

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[8] Gaudapada's *Mandukya Karikas*, IV. 71, 91 and 97.

JAIN PHILOSOPHY AND MODERN SCIENCE

[**Professor George Bosworth Burch** teaches philosophy at Tufts College, Massachusetts, U.S.A. He brings out in this thought-provoking essay that very old sages and very modern scientists agree on certain insights into the nature of life, which should lead to certain firmly based ethical conclusions.—Ed.]

The teachings of Jainism have remained substantially unchanged during the long hisory of that tradition, but they have never attracted many believers. Jain tolerance for different points of view and reverence for life in all its forms arouse respect and sympathy, but many persons are repelled by the extremes to which Jain philosophers carry their conclusions. This is equally true in their logical, physical, and moral doctrines.

Jain logic seems to be literally absurd, that is, irrational. According to it, concerning any statement, we can and must say that somehow it is so, somehow it is not so, somehow it is indeterminate, somehow it both is and is not so, somehow it is so and is indeterminate, somehow it is not so and is indeterminate, and somehow it is so and is not so and is indeterminate. What sort of logic is this? Ordinary logic, intrinsically self-evident and universally accepted, is based on the principles of non-contradiction and excluded middle. A statement is either true or false. Often, perhaps usually, we are uncertain whether something is so or not, and are rightly sceptical. But this is ignorance in us, not indeterminism in the facts. Jain logic at best is confusion of subjective knowledge with objective being; at worst is sheer nonsense.

Jain physics, if not literally absurd in opposing the laws of logic, is practically absurd in opposing science and common sense. We ordinarily distinguish between living bodies (animals, plants, and microscopic cells) and inanimate bodies. Their behaviour is describable in terms of different laws, in spite of attempts to reduce living phenomena to physico-chemical principles. But Jains teach that supposedly inanimate bodies are also living. This is not panpsychism, the doctrine that all bodies are living, which is perhaps a tenable philosophical theory. Jains do not teach that all matter is living, but that much matter is. The water of the river, quite apart from any fishes or micro-organisms in it, is itself alive, although boiled water is not, since boiling kills not only the germs but the water itself. The earth of the field is living, and so

is the air around us. Hence the law of *ahimsa* forbids us to drink natural water, plough the field, or assault the air with aeroplanes. What could be more fantastic? Living and inanimate beings are distinguished by their behaviour. Water, earth, and air may contain large numbers of living organisms, but in themselves they are inanimate. The Jain doctrine, at best a confusion, is at worst a fairy story or fable in which anything can be alive.

Jain ethics, far from being illogical, is the consistent carrying out of that principle of *ahimsa*, not hurting, which all would accept as a basic principle of morality. Jains consider that *ahimsa* is the essential characteristic which distinguishes them from non-Jains, and notably from Buddhists, who accept *ahimsa* in theory but, not, by Jain standards, in practice. The rest of us may ridicule Jain logic or physics, but are apt to grant a grudging admiration to Jain ethics. *Ahimsa* is certainly right — but how far should it be carried? Of course we ought not to kill our fellow men, and wanton cruelty to animals is wicked. But motivated killing of animals is not usually condemned. It is true that some non-Jains are vegetarians, not only for hygienic reasons or because of traditional taboos but on moral grounds, and many who are not themselves vegetarians recognize the moral superiority of those who are. Many people consider that killing animals for fun, traditionally the sport of kings, is not really very sporting. The absurdity of Jain ethics is in the unlimited extension of this principle to all animals, plants, germs, even natural water. It is most conspicuous practically in the attitude towards harmful insects, where the Jain morality becomes, by non-Jain standards, actually immoral. Some insects spread disease and others destroy our food supply. To protect these pests, as Jains do when they condemn the use of insecticides, is to jeopardize human welfare, threatening our children with disease or starvation, to say nothing of jeopardizing the friendly trees which give us shade, food, and beauty. At best this is a perverse morality; at worst it is immorality.

These criticisms based on common sense are confirmed by the general teaching of modern science. Reflection on certain recent developments in scientific research, however, suggests that we might well reconsider all three criticisms.

Physicists have long realized that the formulas which represent the results of their observations are sometimes paradoxical. This difficulty is as old as the controversy between the undulatory and corpuscular theories of light, but it was previously supposed that the controversy was due to our ignorance, and that further research would demonstrate

that light is in fact either undulatory or corpuscular. Today few physicists would express any such hope. In spite of the logical incompatibility between being a wave and being a body light itself *is* somehow undulatory, somehow corpuscular, somehow indeterminate, and somehow all combinations of these, depending on the context of the observation. More recently the principles of uncertainty and complementarity have expanded the domain where conventional two-valued logic must be abandoned in order to describe the facts. The difficulty is not in the observations but in the ways of thinking by which we understand these observations. If science is empirical, it must accept observations whether they are rational or not. It must not presuppose that God consulted Aristotle when he decreed the laws of nature. In nuclear physics a non-Aristotelian logic is required. A "three-valued propositional logic" for quantum mechanics, in which propositions may be true, false, or indeterminate, has recently been developed by Dr. Mary B. Miller.[1] This is not, to be sure, the same as the Jain seven-valued logic. It is less comprehensive, although more elaborately detailed. But the Jain system can no longer be rejected on the ground that it defies ordinary logic. In nuclear physics ordinary logic is inadequate and obsolete.

The recent invention of the electron microscope has resulted in discoveries no less revolutionary for our understanding of life than those which followed the invention of the optical microscope three centuries ago. Then cells were discovered, living organisms smaller than any visible plants or animals, and now viruses, which are still smaller. Viruses, long ago postulated to explain certain diseases, have been made quasi-visible, and the facts about their structure and reproduction are fairly well established. But are they living? Viruses are single molecules, smaller and less complex than cells, not eating or growing, yet they reproduce like living things, not by division as cells do, but by reduplication, a method appropriate to their simplicity, and even exhibit a pairing or "crossing over" behaviour somehow analogous to sex. A virus comes into existence only from another of the same kind already existing. This is the essential criterion of life. Viruses are certainly living in the ordinary sense of that word, although they have expanded our understanding of what life is. Widely distributed in large numbers, they make the water, earth, and air alive even apart from the presence of bacteria or other cells, just as the Jains say. The Jains do not say that water itself, the H_2O molecule, is alive, for boiled water is not,

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[1] *The Logic of Indeterminacy in Quantum Mechanics*. Thesis, Brown University, 1961.

but they say that natural water has a principle of life in it. Virus research is the study of this principle, and has demonstrated scientifically that water is indeed full of life.

Wide-spread interest has been aroused in America by a book *The Silent Spring* by the distinguished ecologist Rachel Carson, not yet published at the time of writing this, but known from extensive selections in the *New Yorker* magazine. "A grim spectre has crept upon us almost unnoticed," she says.

> The history of life on earth is a history of living things and their surroundings. . . . It is only within the moment of time represented by the twentieth century that one species — man — has acquired significant power to alter the nature of his world, and it is only within the past twenty-five years that this power has attained such magnitude that it endangers the whole earth and its life. The most alarming of all man's assaults upon the environment is the contamination of the air, earth, rivers, and seas with dangerous, and even lethal, materials. This pollution has rapidly become almost universal, and it is for the most part irrecoverable; the chain of evil it initiates, not only in the world that must support life but in living tissues, is for the most part irreversible.

She goes on to show, by extensive research, statistical study, and overwhelming evidence, some results of our indiscriminate use of chemical insecticides. Even apart from their evil consequences they are futile, as they do not control the insects. They may seem to wipe them out, but insects evolve rapidly, and in a few years they are back as a new variety which has acquired immunity to DDT and so needs a stronger insecticide, and so on. Meanwhile the more slowly evolving insectivorous birds are often exterminated in the area by the temporary lack of insects, and the returning insects, no longer kept down by birds, may quickly destroy the trees the insecticide was originally intended to protect. The insecticides themselves do not die. They are synthetic chemicals having in common only the fact that they are poison. These poisons, manufactured in ever increasing quantities, are not destroyed but are distributed throughout the environment by the processes of nature and the cycles of life. They poison the earth, the water, the air, and living tissues. Dr. Carson demonstrates how they are killing trees and other plants, birds, fish, wild animals, domestic animals, and in some cases even human beings. This is the catastrophic result of our ruthless war on insects. The invention of chemical insecticides in this perennial war is analogous to the invention of nuclear bombs in the perennial war among men. In both cases it makes the war something

different, no longer a way of regulating life but a threat to the existence of all life. Those who read this book are not apt to ridicule the Jains for their refusal to use insecticides. The point of view is, of course, very different. Dr. Carson as a scientist is not concerned, at least not primarily, with the moral issue, the natural rights of insects, or the spiritual consequences of killing. But Jainism and science agree in this, that we attack our fellow creatures at our peril. We are one community of life, having quarrels and conflicts of interest no doubt, but united in our common environment where we shall live or perish together.

It appears, therefore, that there are significant analogies between the ancient Jain philosophy and contemporary research in the logic of science, physical science, and applied science. We should not be too hasty in dismissing the teaching of ancient seers as absurd. Conversely, religiously oriented persons should not be too hasty in dismissing science as narrow, limited, and ruthless — a caricature based on ignorance of what contemporary scientists teach. Jains and scientists agree on these insights, that reality is too rich to be comprehensible by ordinary logic, that life is more wide-spread than appears to gross vision, and that indiscriminate destruction of living beings is evil.

George Bosworth Burch

FLOWERS

They speak, yet need no words;
Mere utterance could not impart
Their message;
They use instead
Colour, scent, and grace
Whose exquisite language
We somehow comprehend.

Herbert Bluen

THE "THREE FAMILY PROTECTORS" OF TIBET

[Our esteemed friend, **Bhadanta Bhikshu Sangharakshita**, of the Triyana Vardhana Vihara, Kalimpong, is a profound student of Buddhist tradition in all schools. He writes here with his characteristic insight and full information on the traditions attached to the mighty figures of the three Compassionate Ones who have inspired much of Buddhist piety — Mañjuśrī, Avalokiteśvara, and Vajrapāṇi. The study is extracted from his forthcoming book, *The Heritage of Buddhism*.—Ed.]

In China, Japan, and Tibet, the best-known Bodhisattvas are Mañjuśrī, Avalokiteśvara, Vajrapāṇi, Maitreya, Samantabhadra, Mahāsthāmaprāpta, and Kṣitigarbha. For the devotee, each of these great beings possesses a distinctive spiritual personality, and is as much a reality as Christ and the Saints to a devout Christian, or the deified heroes Rāma and Kṛṣṇa to a pious Hindu.

This is especially true of the first three, who as a triad are worshipped throughout Tibet and Nepal as the Three Family Protectors (*rigs-gsum-dgon-po*), the families being those of their respective Buddhas — Vairocana, Amitābha and Akṣobhya — who form the original nucleus, out of which was developed the well-known scheme of five "Dhyāni" Buddhas. Since there is a correspondence between the transcendental axiality of Buddhahood and the mundane axiality of the human state, it is natural that the three chief Bodhisattvas, as embodiments of main aspects of the Dharmakāya, should correspond to the three principal functions of the mind. Thus Mañjuśrī represents Wisdom, or transmuted intellect; Avalokiteśvara, Compassion, or purified emotion; and Vajrapāṇi, Power, or sublimated volition. This distribution of attributes is the principal factor determining the characters and types of spiritual activity of these great beings.

Mañjuśrī-Kumārabhūta, the "Gently Auspicious One, Who Became a Prince," is known by many other names and titles. He is Mañjughoṣa, "Gentle-Voiced One," Mañjunātha, "Gentle Saviour," and Vagīśvara, "Lord of Speech." In China he is known by the transliteration Man-chu-shi-li, as well as by the epithet Wên-shu, "He of the Five [Mountain] Peaks," a misunderstanding of Pañcaśikha, "He of the Five [Hair-] Crests." The Buddhists of Tibet, translating "Gentle-Voiced One" into their own tongue, call him Jambyang; those of Japan, simply Monju. His appearance in the oldest Mahāyāna literature testifies to

his pre-eminence from an early date. Besides being the main object of minor works devoted specially to his cult, he plays a leading role in the *Saddharma-Puṇḍarīka* and figures prominently in the *Prajñāpāramitā*. In the *Vimalakīrti-Nirdeśa*, or "Exposition of Vimalakīrti," he alone among the Bodhisattvas ventures to call on that formidable old debator. As Mahāmati, the "Greatly Intelligent One," he is the principal interlocutor of the *Lankāvatāra*; in the *Gaṇḍavyūha* he ranks as one of the two leaders of the five hundred Bodhisattvas of that *sūtra*, as well as first teacher of the youth Sudhana, whom he instructs and sends forth on his long quest; and he is honourably mentioned in the Smaller *Sukhāvatī-vyūha*. His place in Vajrayāna literature is no less distinguished, for he gives his name to the *Mañjuśrī-mūla-kalpa*, or "Basic Rite," "a voluminous text which represents the transitional stage from *sūtra* to *tantra*."[1] Iconographically he is depicted in a bewildering variety of forms: Bhattacharyya lists thirteen principal ones according to Indian tradition.[2] Usually, however, he manifests as a beautiful youth, sixteen years old, golden in hue, richly clad in the silks and ornaments of a Bodhisattva, and wearing at the parting of his hair and over his ears three blue lotuses. His special emblems are the lotus, the book, and the flaming sword; his animal, the lion. One of his most popular forms is Arapacana, so called from the first five letters of the mystic alphabet, as whom he sits cross-legged on a moon-mat and lotus brandishing the fiery Sword of Knowledge above his head with the right hand, while with the left he presses to his heart the Book, understood to represent the *Prajñāpāramitā*, the scripture of Wisdom *par excellence*, with which he is specially associated. As the patron of arts and sciences, inspirer of literature, and supreme master of sacred eloquence, he is invoked, worshipped, and meditated upon, and his *mantra* is repeated particularly for a retentive memory, knowledge of the Scriptures, understanding of the Doctrine, and power of exposition.

The meaning of the name Avalokiteśvara has been the subject of much scholarly debate. *-Īśvara* indisputably means Lord. According to whether it is understood as a passive or as an active participle *Avalokita-* may mean either one who is gazed at or one who gazes. In the latter case the name would mean, being interpreted, the Lord who looks down in pity on the miseries of the world, a popular etymology. Sometimes the last part of *Avalokiteśvara* is identified not with *īśvara* but

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[1] D. L. SNELLGROVE: *Buddhist Himalaya* (Oxford, 1957), p. 57.

[2] *The Indian Buddhist Iconography* (Calcutta, 1958), p. 100 *et. seq.*

with *svara*, meaning "sound." The usual Chinese translation is based on this interpretation. Whatever its dictionary meaning, the sacred name undoubtedly combines, most appropriately, the ideas of spiritual sovereignty and compassion.

Among the hundreds of other names of this Bodhisattva are Padmapāni, or "Lotus-in-hand," Lokanātha, "Saviour of the World," and Mahākarunika, "Greatly Compassionate One." In Tibet he is known as Chenrezi, "He Who Sees With Bright Eyes"; in China (where he underwent transformation into a female Bodhisattva) as Kuan-yin or Kuan-shih-yin, "Regarder of the Cries of the World"; and in Japan as Kwannon. As simply Nātha, the Saviour, he continues to be worshipped in Theravādin Ceylon, having temples and servitors of his own at Kandy and elsewhere.

Literary references to Avalokiteśvara are fewer than to Mañjuśrī. The *Mahāvastu,* which belongs to the third century B.C., contains two *Avalokita Sūtras,* but these consist mainly of accounts of Gautama Buddha's enlightenment, and have nothing to do with the Bodhisattva. He is mentioned in the larger *Sukhāvatī-vyūha,* and in the *Amitāyurdhyāna,* where as an attendant of the Buddha of Infinite Life he is described in the tenth of a series of sixteen meditations on the glories of the Happy Land. Though having no special connection with the *Prajñāpāramitā,* he appears at the opening of the famous "Heart Sūtra," the contents of which are presented as a revelation of his spiritual experience as he courses in Transcendental Wisdom. The main canonical sources of his cult are the *Saddharma-Puṇḍarīka* and the *Kāraṇḍa-vyūha Sūtra.* In Chapter XXIV of the former (Chapter XXV in the Chinese translation), which often circulates as an independent work and may have been composed separately and afterwards inserted into the *Sūtra,* he appears as Samantamukha, the "One Facing Everywhere," and is praised for the benefits he confers on all his worshippers. This chapter also contains the Bodhisattva Akṣayamati's Hymn to Avalokiteśvara, one of the jewels of Mahāyāna literature. The *Kāraṇḍa-vyūha,* reputedly the first Buddhist text translated into Tibetan, is a composite work displaying marked Hindu features that departs so far from doctrinal orthodoxy as to describe, among the exploits of the Bodhisattva, how he created the world in the time of Vipaśvin Buddha, producing the sun and moon from his eyes and the gods of Hinduism from different parts of his body. It also relates how Avalokiteśvara obtained the great six-syllabled *mantra, Oṁ Mani Padme Hūṁ,* perhaps the most famous of all Buddhist invocations.

Both these *sūtras* reflect the Mahāyāna conviction that the Bodhisattva is concerned with the temporal as well as the spiritual welfare of his devotees. According to the *Saddharma-Puṇḍarīka* Avalokiteśvara delivers those who call on his name from such dangers as fire, flood, shipwreck, execution by the sword, attacks of wicked demons, imprisonment, and robbery. Those possessed by craving, hatred, and delusion have only to remember and revere him and they will be set free. A woman who desires a child should pray to him. Endowed as he is with such amiable qualities it is small wonder that his cult should have flourished above that of any other Bodhisattva.

As depicted in art his figure is hardly less attractive than that of the Buddha. Iconographically speaking he possesses at least fifteen major forms,[3] but one of the best-known, even as it is among the most beautiful, is that of a slenderly built young prince in a high jewelled headdress who, with body gracefully bent, stands bearing a lotus in his left hand and making the gesture of bestowing alms with the right, while his beautiful face is alive with tenderness and compassion. More bizarre, though equally expressive, is the form in which he appears with eleven heads and a thousand arms, signifying the omnipresence and omnipotence of his compassion. In the palm of each hand is an eye, suggesting that even in its remotest operations Compassion is never divorced from Wisdom. His universality does not, however, exclude a specific cosmic function. As the spiritual son of Amitābha, of Whom Gautama is the earthly reflex, he is responsible for the spiritual evolution of the human race between the withdrawal of the last human Buddha and the advent of the next.

Vajrapāṇi, or the "Thunderbolt-Handed One," despite his enormous popularity throughout Tibet, Mongolia, and China, figures hardly at all in the great canonical texts of the Mahāyāna. As from his name one might expect, his distinctive emblem is the *vajra,* originally meaning thunderbolt, and sculptures and paintings invariably depict him with it. Sometimes it rests at shoulder level upon an open lotus, the stalk of which he holds; or he may press it against his chest with his right hand, or balance it upon its point on his palm. Indeed, the Bodhisattva's later rise to fame may be due partly to his association with this emblem, which after its transformation into the chief symbol for Wisdom and the Void, gave its name to the Vajrayāna.

As befits his position as the embodiment of Transcendental Power, Vajrapāṇi, unlike Mañjuśrī and Avalokiteśvara, is venerated less under

[3] *Ibid.*, p. 124 *et seq.*

his peaceful (*śānta*) than under his wrathful (*krodha*) aspect as destroyer of the darkness of spiritual ignorance. In Tibet, where he is known as Dorje Lekpa and Chagna Dorje, both of which translate the Indian name, he is depicted in religious art with tremendous zest. There are many forms, but he is usually dark blue in colour, with a stout body, protuberant belly, and thick, short limbs. His heads, which may be one or many, are crowned with skulls, and his facial expression is one of terrific anger. He may be naked save for ornaments of human bone, or draped in a tiger-skin. According to the number of his arms, he carries the *vajra,* a snake, a small drum, a chopper, and a human skull filled with blood, while the disengaged hands assume various *mudrās.* Generally he moves to the right, one foot uplifted to trample upon prostrate figures representing the forces of mundane existence. Around him swirls an aureole of flames. For those brought up in, or familiar with, the Tibetan tradition, the contemplation of this awe-inspiring figure is productive of heroic emotions of fearlessness and of intense spiritual exaltation.

Like other great Bodhisattvas the Three Family Protectors project or emanate from themselves various other Bodhisattvas who thereafter assume an independent or quasi-independent existence. No hard and fast line of demarcation can, however, be drawn between their forms and their emanations, the difference being one of degree rather than of kind. A Bodhisattva's emanations, which may themselves be polymorphous, are often of that wrathful type the most important representatives of which are known as *dharmapālas,* or Defenders of the Faith, it being their duty to guard the Doctrine against all hostile forces. Thus Mañjuśrī emanates Yamāntaka, the "Destroyer of Death," who in his black naked form as Vajrabhairava, the "Fearful Thunderbolt," with nine heads, the centre one that of a bull, and thirty-four arms, two of which clasp his feminine counterpart, is the Tutelary Deity of the Gelukpas. Avalokiteśvara emanates Padmanarteśvara, the "Lotus Lord of Dance." He is generally represented in a dancing attitude, with one head and eighteen hands, all of which hold double lotuses, and he is the Tutelary Deity of the Nyingmapas. The most attractive emanation is undoubtedly the female Bodhisattva Tārā, meaning both "Saviouress" and "Star," who appears in a multiplicity of peaceful and wrathful forms. A beautiful legend tells how she was born from the tears of Avalokiteśvara as he wept over the miseries of the world. As such she embodies the very quintessence of compassion. Her two best known forms are the White Tārā and the Green Tārā. As the former she holds a white, as the latter

a blue, lotus. Both depict her as a benign and beautiful woman, neither young nor old, wearing the customary silks and jewels of a Bodhisattva. Besides being worshipped throughout Tibet and Mongolia, where she is known as Jetsun Dolma, "The Faithful Dolma," she is adored in Nepal and in parts of China, and has even managed to survive under her own and other names in Hindu India. On account of her maternal qualities she is related to her devotees in a particularly affectionate and intimate manner.

BHIKSHU SANGHARAKSHITA

ONE WORLD—ONE LIFE

O goodly company of those gone on before,
You are my real companions in the ending race;
Shadowed, unseen — yet inly bright and close,
The cheer we knew has never atrophied.

'Tis those with whom I live that now are dead.
With sober, earthy sentiment of commonsense,
They know the "real" is but a shadow — name themselves
as REAL.
Position, worth, tradition, like a dusty canticle;
Singing of false delusion, they — delusion's truest heirs—
Deny the life they never sought to find!

While I, though dead to them and all their ways,
Live in a world they shall not enter, while on earth.
And keep high company with you, beyond —
Nor kept apart, but by the veils of Light.

PIERCE EGAN

MOON RACE OR PEACE RACE?

THE ROLE OF UNESCO IN THE DEVELOPMENT DECADE

[WE are glad to print this article full of vital information by **Mr. James Avery Joyce, Ph.D., B.Sc. (Econ.), LL.B., F.R.G.S.** Mr. Joyce is a former Lecturer at colleges of the University of London, Chairman of Governors of West Norwood Secondary School, London, and Visiting Lecturer at Delhi University. At present he lectures at New York University.

He is the author of *World in the Making, Revolution on East River, Justice at Work,* and other books; and of a recent UNESCO publication entitled *Target for Tomorrow* (Paris, 1962) which describes in greater detail the remarkable educational planning schemes that UNESCO is promoting in Africa, Asia, and Latin America.—ED.]

HALF the world's adult population and half of its juvenile population are illiterate — 700,000,000 men and women have never set foot in a school, 100,000,000 children and adolescents are growing up with no opportunity of learning to read, write, or count

— declared Professor Paulo de Berredo Carneiro of Brazil, speaking in London last July as Chairman of the International Educational Building Conference.

Behind this picture of the illiterate half of mankind lies a still darker picture of poverty and misery. While the two "rich" countries are spending billions of dollars and roubles and the cream of their skilled manpower rampaging to the moon, to convince themselves of their own fitness to lead the human race, two-thirds of the earth's people are still living in the underdeveloped regions of Africa, Asia and Latin America, untouched by these fantastic claims of ideological superiority.

But it is not only modern science, backed by gargantuan military budgets, which is accelerating. Ideas are also on the march. And nothing is more powerful than an idea whose day has arrived. Hundreds of millions of hungry, unclad, sick, and poorly-sheltered individuals now *know* that they need not stay that way any longer. The mobility of ideas is fast making the inhabitants of technically-backward areas aware of the vast differences which exist between their living standards and those of the nuclear contestants, so prodigally wasting their subsistence on the wrong race, for the wrong ends.

The *real* race — as always — is between education and disaster. The astronomic figures of money, materials, and manpower, which need to be

rediverted back to earth, reveal every day the incompatibility of the moon race with the survival of the human race. We now know that no single nation, or group of nations, however advanced, can even begin to fill the have-not gap. Nor can any existing inter-governmental institution, however endowed with resources, cover more than a small fraction of it. A transworld effort on an unprecedented scale is now called for. International co-operation must become horizontal, as well as vertical, in order to guide the enormous untapped human resources of this planet towards those "higher standards of living, full employment, and conditions of economic and social progress and development" which Article 56 of the Charter pledges members of the United Nations to promote, "with a view to the creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations."

Two recent steps agreed upon unanimously at the United Nations (and therefore hardly worthy of mention in the general press) point up this new phase in the peace race. The first is the decision of the General Assembly to launch the "Development Decade" — undoubtedly the biggest attempt at world economic and technical co-operation ever launched in man's history.

To achieve as quickly as possible a minimum annual *growth* of 5 per cent in the national incomes of the underdeveloped countries, the United Nations system of aid has to be intensified on a broad front. Beginning with education and training, the Decade aims at increasing food production, exploiting natural resources, promoting industrial development and better housing, developing science and technology, and expanding international trade. At a rough estimate, this all-purpose attempt at world planning means raising the flow of capital and assistance to between 4,000,000,000 and 5,000,000,000 dollars a year *above* present levels. Yet this is only *a beginning*.

The second lap in the peace race took place in Geneva last July, when a little-publicized consultative group of the U.N.'s Economic and Social Council produced an exceptionally noteworthy report putting the age-long problem of disarmament in a new setting. (Again, the press looked the other way.) It told how the economic and social benefits of disarmament would come as a priceless boon and blessing to all mankind — above all to the developing nations. Drastic cuts in military expenditure would release vast resources for purposes of aid and directly help stabilize peace in the world.

But why does the Decade begin with UNESCO?

First, the mobilization of *human* resources is a precondition for carry-

ing out the material objectives of the Decade. "The unutilized talents of their people constitute the chief present waste, and the chief future hope, of the developing countries," states the U.N. report: "High priority must accordingly be given to establishing educational systems adapted to the economic and social needs of the developing countries."

This emphasis on human resources is not solely on quantity. It involves the better utilization of the existing labour force and the creating of more employment; but the *quality* of labour depends on vocational education and specialized training. Here UNESCO and the International Labour Organization play a joint role which is vital to the success of the Decade from the outset.

Behind the many new projects to open up natural resources in Africa, Asia, and Latin America, it is essential to expand cartographic services, prepare surveys of water supply, intensify work on mineral exploration, plan future energy needs, and develop small power units in rural areas. An illiterate and untrained population cannot cope with modern economics. If the annual goal of a growth of 5 per cent in aggregate incomes is to be met, manufacturing output in the developing countries will have to increase by no less than 130 per cent.

Universal education has thus suddenly swung into the forefront of national enterprise on every level.

Between 19,000,000 and 24,000,000 dwellings must be constructed *annually* throughout the Decade in Africa, Asia, and Latin America in order to eliminate existing shortage as well as to house the increase in the population. The swift development of transport and communications, the expansion of international trade, and all the other functions of the Decade call for planned education — elementary, secondary, technical, and higher — of an entirely new order. Set against the most constructive experiment in world co-operation ever undertaken by Man, the Moon Race becomes an infantile irrelevance, worthy of the dark ages of human thought.

UNESCO's primary concern to fight illiteracy has been stepped up a thousandfold. Governments everywhere, recognizing that planned education is basic to their economic growth, are begging UNESCO for specialist guidance in their superhuman efforts to make free education available to all their children. The building of schools by the hundred thousand; the training of teachers by the million; the production and translation and improvement of textbooks by the hundred million; and of teaching materials and equipment beyond limit — everything about UNESCO has become astronomic, except its budget!

The first comprehensive report on UNESCO's response to the world-wide appeal: "Come over and help us!" was to come before its biennial Conference in Paris last November and December. By organizing regional conferences, UNESCO has already brought together practically all the countries of Africa, Asia and Latin America to specify their needs and aims.

At these mammoth conferences, priorities — for instance, teacher-training — have begun to be established. The basic costs of these new programmes have been estimated, as well as the amount and types of external aid needed. At the same time, long-term programmes have also been put in hand for the development of their information media. Everywhere, the educational leaders of the hungry lands have found that the manpower, materials, and money actually available to them have been infinitesimal in contrast with their bare minimum requirements.

In December 1959, for example, a meeting of representatives of Asian States was held in Karachi. They drew up, for their own region, a plan of educational development aiming at *universal primary education by 1980*. Ministers of education of all the Asian States met again in Tokyo in April 1962, in association with the Economic Commission for Asia and the Far East, to put the final touches to the Karachi plan, in relation to the Development Decade proposals for their area. (Hardly a newspaper bothered to report these revolutionary proposals to transform the lives of 200,000,000 people.)

About the same time, UNESCO conducted an expert enquiry into the educational needs of the Arab States. In February 1960, ministers of education met at Beirut and unanimously recommended educational planning for their own region, along the Karachi lines. This was followed by a Conference of all the African States and territories, held at Addis Ababa in May 1961. It approved unanimously a similar plan aiming at *universal primary education for all African children by 1980* — the "Addis Ababa plan."

On the foundation of these key plans, the non-nuclear regions are forging ahead with building brains instead of bombs. The African ministers of education met in Paris last March, to follow up the Addis Ababa plan. They drew up, country by country, separate plans for educational development and current budgeting. As regards Latin America, UNESCO's "Major Project" for the extension of primary education throughout all Latin American countries has been in operation since 1956. At the Inter-American Conference at Punta del Este in August 1961 (when the reading public were fed with news items confined to the ideological conflict

over a small island called Cuba), long-term development goals were set before all the South and Central American nations and an appeal was sent out for all nations to help them in their conquest of ignorance.

The schoolbuilding figures alone are breathtaking. The Karachi plan calls for the provision of physical accommodation and equipment for no less than 170,000,000 children, over and above the number now enrolled. School buildings are needed in Africa under the Addis Ababa plan for some 22,000,000 new pupils. The Major Project in Latin America sets the physical task of accommodating about 17,000,000 more children by 1970. Taken together, the three regions need school buildings within the next ten to twenty years to house 210,000,000 *additional* primary-school pupils, without taking into account the replacement of unsatisfactory premises.

What does this building programme mean in terms of teaching? To provide teachers for new pupils and to replace serving teachers who will retire in the next twenty years, a tremendous expansion of teacher training is called for. In Asia, the number of teachers required in 1980 is 6,800,000 — *more than treble* the number now in the classrooms. If Africa attains its traget of universal primary education by 1980, the number of *new* teachers to be provided *each year* will rise to 76,700 at the peak. For Latin America, 130,000 teachers are wanted for the children not enrolled *now,* and 275,000 *more* will have to be found for the additional children who will reach school age, as well as replacements for teachers who leave the profession.

To sum up, these regional plans involve the enrolment of 156,000,000 *additional* children, and the training and employment of no less than 5,500,000 *additional* teachers. On the physical side, this means the construction of about 5,500,000 *additional* classrooms, 4,000,000 additional houses for teachers, and the provision of furniture, teaching aids, textbooks, and other school material proportionate to the total enrolment of the 220,000,000 children planned for 1980.

And the cost? The African States, for example, set themselves to increase expenditure on education from the present level of about 3 per cent of their pathetically low national incomes, up to 4 per cent by 1966, and to at least 6 per cent by 1980. But will the African dream be realized? To achieve these modest targets, they face a deficit which will rise from $140,000,000 in 1961 to $540,000,000 in 1965, reaching a peak of $1,000,000,000 in 1970. They all look to UNESCO for continued aid in terms of professors, teachers, fellowships, equipment and books and libraries, and as a clearing house for sources of recruitment of tens of

thousands of teachers willing to serve in Africa, as well as for the services of tens of thousands of experts from West and East alike to train them in the use of audio-visual equipment and the new mechanical methods of teaching *applied to African conditions.*

The Karachi Conference estimated that the total cost of their 20-year programme, covering 15 Asian countries, would amount to 56,000,000,000 dollars, or 3,200,000,000 dollars each year. The present *per capita* expenditure of 3.5 dollars per annum would have to rise to about 5 dollars by 1980. This is less than one-tenth of comparable expenditure in the West.

At Tokyo, last April, the ministers and officials gathered to work out the figures for implementing the Karachi plan declared that they noted with deep satisfaction these plans:

> As members of the UNESCO family, we now turn to our friends all over the world and call on them to join us in this Asian Crusade for a better life.

So this is the real choice, after all. It is when the appeal of the earth's great illiterate is spelled out in terms of financial and technical and administrative aid — teachers, engineers, planners, architects: experts and skills of every variety — that the nuclear countries, preoccupied with their mutual destruction, can no longer hide behind Goering's suicidal lie that guns are preferable to butter. For the "guns" are today taking the bread from both the mouths and the minds of the world's hungry children, while the radioactive fallout engendered by today's military-industrial complex is deforming even children unborn. It is, indeed, a race between education and disaster — between the crusade for a better life and the conspiracy for the worst possible death.

JAMES AVERY JOYCE

> O harasser of thy foes, the sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge, O son of Pritha. Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata.
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> —*The Bhagavad-Gita,* Ch. IV

LINGUISTICS IN INDIA TODAY

[Our esteemed and learned friend, **Dr. H. G. Narahari, M.A., M.Litt., Ph.D.,** provides a scholar's sketch of the background to linguistic studies in India today. It is a story of richly fruitful co-operation between scholars of many countries.—Ed.]

Like almost every other science in ancient India the science of linguistics also takes its roots in the speculations of the early Vedic seers who engaged themselves frequently in a variety of solemn sacrifices.[1] The theological atmosphere of the Veda, so far from being antagonistic, seems to have provided a very favourable opportunity even for such speculations. It must be with this idea in mind that Jayantabhaṭṭa (*c.* A.D. 890) asks[2] us to remember that Grammar existed long before Pāṇini and that the latter only elaborated or summarized ideas imbibed by him from tradition. The great Mīmāṁsaka, Kumārila, who lived two centuries earlier expresses the same idea by saying that grammatical tradition is without beginning (*anādi*)[3] and that we can think of no point of time when there was no work on grammar giving rules regarding roots (*prakṛti*) and affixes (*pratyaya*).[4] The numerous Vedic gods, who were invited to sacrifices to receive offerings, had to be invoked by the recitation of hymns (*mantra*).[5] Each syllable here had to be pronounced correctly and corruptions not only deprived the sacrificer of his objective, but even cost him his life sometimes, as in the case of him who pronounced *Indraśatru* with a wrong accent.

Thus came into being the science of phonetics, and the very text of the *Ṛgveda* seems to evince some interest in phonetic discussions. Two whole hymns[6] and some stray verses here discuss the three stages in the development of a language: inarticulate speech, primitive articulate speech, and language proper. The discussion is continued in the Brāhmanas and Āranyakas.[7] But it is only the *Śikṣās* and *Prātiśākhyas* that seem to be specially concerned with the subject of phonetics. In them we get instruction, not only regarding correct pronunciation of Vedic syllables, but also on fundamental problems of general phonetics such as the relation between the vowel and the consonant, the nature and quan-

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[1] *ṚV.*, IV. 21. 5.

[2] *Nyāyamañjarī* (Kashi Sanskrit Series, Banaras, 1936), pp. 5, 391 ff.

[3] *Tantravārttika* on Jaimini, I. 3. 25 ff.

[4] *Ibid.*

[5] *ṚV.*, X. 71. 11. This verse is explained by Yāska (*Nirukta*, I. 8) also.

[6] *ṚV.*, X. 71 and 125.

[7] *Aitareya Brāhmaṇa*, IX. 2; *Śatapatha*, IV. 1. 3. 16; *Aitareya Āraṇyaka*, III.1.2.

tity of *anusvāra* and *ranga*, syllabification and accentuation.[8] If three millennia have allowed only "the most insignificant of changes," either in the text or the pronunciation of the *Ṛgveda*, the credit is entirely due[9] to these excellent phonetic handbooks produced more than two thousand years ago. The importance of etymology too was recognized very early, and in the *Nirukta* of Yāska (*c.* 500 B.C.) are given etymological meanings of a large number of Vedic words handed down by tradition as difficult to understand (*nighaṇṭu*). Out of 1,298 etymologies offered by Yāska, at least 224 seem to be "entirely acceptable" to comparative philology.[10] Morphological and syntactical problems appear to have received attention a little later from the time of Pāṇini (*c.* 450 B.C.), now acknowledged to be the best descriptive linguist known so far of any language.[11] Phonetic and etymological studies also seem to have gathered momentum at this period as can be gathered from "numerous statements on phonetic matters" made by Pāṇini and Patañjali. The latter[12] even appears to feel that grammar is a higher discipline (*uttarā vidyā*) presupposing prior equipment in phonetics.

Modern linguists have very great admiration for the valuable work of the ancient Hindu phoneticians and grammarians.

> These early phoneticians speak [feels Allen][13] to the twentieth century rather than to the middle ages or even the mid-nineteenth century, and many a statement which the commentators and even Whitney or Max Müller have failed to comprehend makes immediate sense to the phonetician today.

As for their achievements in morphological description, "these were of a kind," Emeneau[14] would like us to note, that are just being rivalled but "not yet bettered" in modern Western descriptive linguistics:

> Allomorphic statement, the use of zero as an allomorph (*lopa*) the identification of systematic similarities between sets of allomorphs, which we label morphophonemics (*saṁdhi*), the setting up of morphophonemes to ease the description in some complex cases (e.g., ṛ), the identification

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[8] For details see SIDDHESHWAR VARMA : *Critical Studies in the Phonetic Observations of Sanskrit Grammarians* (Delhi, 1961), pp. 1–4.

[9] WINTERNITZ: *History of Indian Literature* (1927), I. 285; M. B. EMENEAU : *J.A.O.S.*, 1955, p. 145.

[10] SIDDHESHWAR VARMA : *Etymologies of Yāska* (Hoshiarpur, 1953), p. xi.

[11] W. S. ALLEN : *Phonetics in Ancient India* (London, 1953), p. 1 ; BLOOMFIELD : *Language* (New York, 1956), p. 11.

[12] *Patañjali on Pāṇini*. I. 2. 32 (Ed. by KIELHORN, third ed., Poona, 1962, I. 208).

[13] ALLEN : *op. cit.*, p. 7.

[14] M. B. EMENEAU : *J.A.O.S.*, 1955, p. 147.

of meanings of classes (a part both of morphology and of syntax — all this, most expertly done, is in the Hindu grammar.

But, however interested Pāṇini and his immediate followers might have been in the study of "Grammar for Grammar's sake,"[15] by the time of Bhartṛhari (*c.* A.D. 600) philosophy seems to have dominated the scene. The famous grammatical treatise of this important author, the *Vākyapadīya,* is known to contain numerous passages which point him out as a great pre-Śaṁkara Advaitin. As time went on the difficult technique of Pāṇini's grammar might have become understood less and less as is evidenced[16] by the profusion of his commentators, direct and indirect.

Late in the eighteenth century the Western world "discovered" Sanskrit after the stirring speech of Sir William Jones before the Asiatic Society of Bengal at its third anniversary on 2 February 1786. The effect was electric on the Western mind till then used to the Greek and Latin grammars of Aristotle, Dionysius Thrax, Apollonius Dyscolus, Donatus, and Priscian; and the following oft-quoted passage[17] in that address laid the foundation of comparative philology:

> The *Sanskrit* language, whatever be its antiquity, is of a wonderful structure; more perfect than the *Greek,* more copious than the *Latin,* and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists.

It was generally [18] believed from this time that the real birth of the Science of Comparative Philology dates with the discovery and study of Sanskrit. But there were also scholars[19] who felt that "Sanskrit was not in itself enough to give to those who studied it the true insight into the essence of language and linguistic science." Any way the fact remains that, following Jones's declaration, the "historical and comparative study of the Indo-European languages became one of the principal enterprises, and one of the most successful, of European science in the nine-

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[15] EMENEAU : *op. cit.*, p. 146.

[16] ALLEN : *op. cit.*, p 1 ff.

[17] *Asiatic Researches*, Vol. I (1788), p. 422 ff.

[18] SAYCE : *Introduction to the Science of Language*, 1.38 ; WHITNEY : *Language and Study*, p. 4 ; and so on.

[19] JESPERSEN : *Language* (London, 1950), p. 33.

teenth century." Among the great names in this connection must be mentioned Bopp and Rask, Grimm and Pott, Schleicher and Brugmann, Osthoff and Delbruck.[20] Jones had shown his acquaintance with the sound-system also of the Sanskrit language and continuing his work came scholars like Lepsius, Whitney, Ellis, Bell, Sweet, and Firth.[21] New techniques came to be developed and "from the purely auditory perception of sounds and their physiologico-acoustical analysis scientific achievement utilized more and more the delicate instruments devised for the most exact physical sciences."[22] This was the origin of new disciplines like acoustic and instrumental phonetics.

Still, linguistics as a science seems to be essentially a product of the present century. Ferdinand de Saussure, father of modern linguistics, pointed out[23] that grammar, as a normative discipline, was far removed from actual observation and limited in scope, and that philology "follows the written language too closely" and "neglects the living language." Even comparative philology was futile in that its method was "exclusively comparative but not historical." After a re-examination of "the theoretical background of methods used in comparative and historical reconstruction"[24] Saussure could lay down[25] that "language is a self-contained system whose interdependent parts function and acquire value through their relationship to the whole." Many more schools like the Prague, Danish, British, and American followed the work of the Geneva School of Saussure and his pupils.

In America the stage for development of the modern science of linguistics was set by Franz Boas, whose *Handbook of American Indian Languages* (1911-22) contains a valuable Introduction wherein some of the fundamental problems of modern linguistics are ably discussed. His tradition was admirably continued by two of his great pupils, Edward Sapir and Leonard Bloomfield. Present-day endeavour in America in linguistics is the work of pupils of one or both of these savants. Language is now "a system of arbitrary vocal symbols by means of which a social group co-operates,"[26] and in this respect a dialect is as important as a fully-developed tongue with abundant literature. Pāṇini is now known to have described the standard dialect of Sanskrit known in his

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[20] BLOOMFIELD : *Language* (New York, 1933), p. 12 ff.

[21] W. S. ALLEN : *op. cit.*, p. 3 ff. ; EMENAEU : *op. cit.*, p. 149.

[22] S. M. KATRE : *Two Lectures on Linguistics* (Agra, 1959), p. 4 ff.

[23] *Course in General Linguistics*. Trs. by BASKIN (London, 1959). Pp. 1–4.

[24] KATRE : *loc. cit.*

[25] *Op. cit.*, p. xii.

[26] BLOCH and TRAGER : *Outline of Linguistic Analysis* (Baltimore, 1942), p. 5.

time, so that his *Aṣṭādhyāyī* is meant for the linguist rather than the language teacher.[27] Modern linguistics has a very wide range, the bounds of which cut across the frontiers of allied disciplines like psychology, sociology, anthropology, and the mathematical theory of communication. Under the influence of the last of these, man is even a "talking animal," and language a "complex system of habits, involving five interrelated sub-systems,"[28] the grammatic, the phonologic, the morphophonemic, the semantic, and the phonetic. It would be too much to expect that the modern linguist, who has so many resources at his disposal, should be entirely dependent on Pāṇini; but there is no doubt of the fact that the full value of the contributions of Pāṇini to phonetics, phonemics, morphology, and syntax has yet to be realized in full.[29]

American linguistics entered India in 1954 when important American linguists came to India to help the Deccan College and the Linguistic Society of India in the conduct of Summer and Winter Schools. That the Indian Universities have already taken up the responsibility of holding these schools by turns is evidence of the growing interest in these studies in this country. Now that Pāṇini has a new meaning for us and there are innumerable dialects spread out throughout the length and breadth of our vast country this science seems to be assured of a great future.

H. G. NARAHARI

IF then we are truly united to the Word, which is the master-maker and composes all the meaning and action in the Universe, we too will understand in a new fashion, as it were from within, the meaning and activity of everything. Nothing will be lost.

—M. C. D'ARCY

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[27] ALLEN : *op. cit.*, p. 1 ; EMENEAU : *op. cit*, p. 146.

[28] C. F. HOCKETT . *Manual of Phonology* (Baltimore, 1955), p. 3 ff.

[29] BLOOMFIELD : *Language*, Vol. V, p. 270 ff. ; EMENEAU : *op. cit.*, p. 148 ff.

THE POETRY OF CHRISTINA ROSSETTI

[**Mr. Herbert Bluen** is well known to our readers by his reflective poems. His account of a poetess not perhaps in vogue is sympathetic, perceptive, and well illustrated. Tranquillity and a delicate sense of beauty are not to be lightly prized, however rare our own social and moral errors may have made them.—Ed.]

Christina Rossetti was a member of a brilliant family. Her brother was Dante Gabriel Rossetti, the poet and painter; her eldest sister Maria Francesca wrote a book entitled *The Shadow of Dante*; another brother, William Michael, was an essayist and critic; and Christina herself was the youngest. She was born on December 5th, 1830, and both her parents were Italian, her father, Gabriel Rossetti, being a man of considerable culture.

Like her mother Christina was a member of the Church of England and as time passed she became more deeply religious. It was indeed owing to the strength of her religious convictions that she twice refused offers of marriage. There is a curious "other-worldliness" about Christina Rossetti's poetry attractive to the mystical cast of mind. It is always musical, the choice of words is meticulous, and there is no superfluity.

Most of her poems have a message as a flower has its scent. That message is not always immediately clear but with a little patience it will be understood. One of her most remarkable poems is entitled "Goblin Market." In this poem, two sisters, Laura and Lizzie, meet some goblins in a glen who tempt them with delicious but poisonous fruit. Lizzie knows the goblins to be evil and tries to dissuade her sister from having anything to do with them, but Laura is headstrong. Heedless of her sister's warning, she purchases some of the fruit with a lock of her golden hair in lieu of money, which she lacks. When she returns home she eats the fruit and then longs for more. Laura revisits the glen with Lizzie, but only the latter is now able to hear the call of the goblins. Dismayed, Laura returns home and falls into a decline which Lizzie fears may be fatal. In desperation Lizzie seeks out alone the goblins of the glen. The goblins are described with a vividness suggestive of some of Edith Sitwell's poetry:—

> Laughed every goblin
> When they spied her peeping:
> Came towards her hobbling,

Flying, running, leaping,
Puffing and blowing,
Chuckling, clapping, crowing,
Clucking and gobbling,
Mopping and mowing,
Full of airs and graces,
Pulling wry faces,
Demure grimaces,
Cat-like and rat-like,
Ratel- and wombat-like. . . .

The goblins ask Lizzie to sit and eat with them, but she refuses. whereupon they grow angry:—

Lashing their tails
They trod and hustled her,
Elbowed and jostled her,
Clawed with their nails,
Barking, mewing, hissing, mocking,
Tore her gown and soiled her stocking,
Twitched her hair out by the roots,
Stamped upon her tender feet,
Held her hands and squeezed their fruits
Against her mouth to make her eat.

But Lizzie refuses to eat the fruit, the goblins finally go away and Lizzie returns home. Laura kisses her sister affectionately, and in so doing tastes once more the juices of the fruit still lingering on Lizzie's lips. In consequence Laura nearly succumbs to a dangerous fever but Lizzie tends her devotedly and when morning comes Laura has recovered completely:—

Her breath was sweet as May,
And light danced in her eyes.

Years afterwards when both Laura and Lizzie have become wives with children of their own they tell them about the goblin men and their fruit:—

Then joining hands to little hands
Would bid them cling together,—
"For there is no friend like a sister
In calm or stormy weather;
To cheer one on the tedious way,
To fetch one if one goes astray,

To lift one if one totters down,
To strengthen whilst one stands."

It is possible that Christina Rossetti had her own sister Maria Francesca in mind when she wrote the poem.

The sombre theme of death inspires some of her loveliest poetry:—

Yet if you should forget me for a while
And afterwards remember, do not grieve:
For if the darkness and corruption leave
A vestige of the thoughts that once I had,
Better by far you should forget and smile
Than that you should remember and be sad.
("Remember")

Occasionally, as in the poem which describes the harmless pleasure of tantalizing others with a secret they wish to know, Christina Rossetti shows a subtle sense of humour:—

Perhaps some languid summer day,
When drowsy birds sing less and less,
And golden fruit is ripening to excess,
If there 's not too much sun nor too much cloud,
And the warm wind is neither still nor loud,
Perhaps my secret I may say,
Or you may guess.
("My Secret")

She is a keen observer of nature's ceaseless activity:—

The gnats whirl in the air,
The evening gnats; and there
The owl opes broad his eyes and wings to sail
For prey; the bat wakes; and the shell-less snail
Comes forth, clammy and bare.
("Twilight Calm")

Christina Rossetti was no stranger to ill health and frustration, but hers was an essentially tranquil spirit and the cumulative effect of her poetry is a happy one. Indeed, when sorrow darkens her thoughts it is as though a passing cloud enhanced the beauty of a peaceful summer landscape. Despite her optimistic nature she is poignantly aware of the transitoriness of earthly happiness and our frequent inability to appreciate a blessing until we have lost it for ever. She pictures her own lost happiness as a garden whose gate is shut against her:—

A shadowless spirit kept the gate,
Blank and unchanging like the grave.
I, peering through, said, "Let me have
Some buds to cheer my outcast state."

But the spirit ignores all her pleas:—

The spirit was silent; but he took
Mortar and stone to build a wall;
He left no loophole great or small
Through which my straining eyes might look. . . .

The outcast sits alone and weeps because she can no longer enjoy her delightful garden but finds solace nevertheless in the sight and scent of a bed of violets nearby:—

A violet bed is budding near,
Wherein a lark has made her nest;
And good they are, but not the best;
And dear they are, but not so dear.
("Shut Out")

These lines seem to imply that we must not give way to despair but accept our disappointments and frustrations philosophically and glean comfort from the blessings that still remain to us.

To Christina Rossetti, fortified by religion, death was but a gateway to a happier existence and in one of her exquisite sonnets the serenity of her lines falls on us like a benediction dispelling all sorrow:—

Darkness more clear than noonday holdeth her,
Silence more musical than any song;
Even her very heart has ceased to stir:
Until the morning of Eternity
Her rest shall not begin nor end, but be;
And when she wakes she will not think it long.
("Rest")

She is keenly aware of life's unpredictability. On the threshold of Spring she looks towards the future with mingled uncertainty and hope:—

I wonder if the springtide of this year
Will bring another Spring both lost and dear;
If heart and spirit will find out their Spring,
Or if the world alone will bud and sing:
Sing, hope, to me;

Sweet notes, my hope, soft notes for memory.
("The First Spring Day")

Although her religious views are orthodox she can picture heaven in a delightfully unorthodox manner as an inn where she is welcomed at night at the end of an arduous journey:—

Shall I find comfort, travel-sore and weak?
Of labour you shall find the sum,
Will there be beds for me and all who seek?
Yea, beds for all who come.
("Up-hill")

Passing through a green churchyard thoughtfully, she sees how the flowers have shed their fresh leaves and how their perfume rises up to the sky before it dies:—

The youngest blossoms die,
They die and fall and nourish the rich earth
From which they lately had their birth;
Sweet life, but sweeter death that passeth by
And is as though it had not been:—
All colours turn to green;
The bright hues vanish and the odours fly,
The grass hath lasting worth.
("Sweet Death")

For Christina Rossetti even the humblest aspect of nature is a revelation of divine love:—

But not alone the fairest flowers:
The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine too,
To nourish one small seed.
("Consider the Lilies of the Field")

When she died on December 29th, 1894, Christina Rossetti bequeathed to us many poems worthy of immortality. It is like a peaceful garden full of singing birds wherein we may find respite from the clamours and perplexities of this atomic age.

HERBERT BLUEN

KAHLIL GIBRAN

THE POET AND THE MYSTIC

[We are glad to publish this brief but warm tribute to Kahlil Gibran by **Smt. Anasuya R. Shenoy**. She culls many of his characteristic sayings, which put down many an abiding truth with a perfect sureness of poetic phrase.—Ed.]

From the distant hills of Mount Lebanon came an Arab whose poetry was to stir not only the East but also the Western world with its expression of profound beauty and mysticism. He was Kahlil Gibran. He was a poet, a philosopher, and an artist.

Wandering through the plains and deserts and the sloping hills of Lebanon, he must have been conscious of the ever-present power and divinity of Nature's grandeur all around him. And the songs that rose to his lips were songs that came from a hidden spiritual fount and embraced the universe as a whole. They did not circumscribe an established cult or creed, but ennobled each and everyone in their wide sweep of love and compassion. Thus, when he says, "Your daily life is your temple and your religion," he unmistakably lays emphasis on ethics practised and lived, which are the basis and foundation of all religions.

In his excellent work, *The Prophet,* he gives us a universal view of Life's thorny path and the way to tread it. Mystics, from immemorial past to the present, have always been sneered at, and disbelieved, and taken to task for the very words they speak to comfort and to give solace, simply because they are not understood by the majority. Kahlil Gibran speaks to the heart of all, high and low, the ploughman, the merchant, the housewife, and the mason.

Thus, when a man of possessions asks, "Master, tell us of giving and taking," he answers, "You give but little when you give of your possessions. It is when you give of yourself that you truly give." In another place when a builder asks, "How shall we build houses and live therein?" he answers in a sentence pregnant with meaning: "Your house shall be, not an anchor but a mast." Stagnation restricts freedom, and circumscribes ideas, anchoring them to fixity. But a mast bends to the free wind and gives direction to movement.

Universal ideas encompass all, without dividing man from man, house from house. The vision of unity that Gibran felt can be seen from his discourse to his citizens, of whom he was about to take leave. Thus when one questions about right and wrong, crime and punishment, the

answer is a compassionate one, where one does not discard the unrighteous and the wrong-doer, but takes him to be a brother, a part of oneself, in the journey of life:—

> Oftentimes have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world. But I say that, even as the holy and the righteous cannot rise beyond the highest which is in each one of you, so the wicked and the weak cannot fall lower than the lowest, which is in you also. So the wrongdoer cannot do wrong without the hidden will of you all. You are good when you are one with yourself.

In another place he says:—

> You cannot separate the just from the unjust and the good from the wicked. For they stand together before the face of the sun even as the black thread and the white are woven together.

In his excellent work *Thoughts and Meditations,* he reveals the Oneness and the Unity of All when he says:—

> Ere my soul preached to me, I felt that wherever I walked, was far from any other space. Now I realize that wherever I am contains all places; and the distance that I walk embraces all distances. . . .
> . . . all the earth is my homeland and the human family is my tribe.

Questioned on love, he answers, ". . . even as love crowns you, so shall he crucify you. Even as he is for your growth, so is he for your pruning."

To the ploughman who questions about work, he answers, "Work is love made visible. When you work you are a flute through whose heart the whisperings of the hours turn to music."

To the man who buys and sells he answers, "Even as the stone of the fruit must break, that its heart may stand in the sun, so must you know pain." Pain is a necessity and a teacher, the "bitter portion by which the physician within you heals your sick self," "a physician whose hand is guided by the Unseen."

As to self-knowledge, he repeats the exhortation of all the religions of the world, namely, "You are the Way and the Wayfarers." ". . . and do not seek the depths of your knowledge with staff or sounding line. For the Self is a sea boundless and measureless." For him, "Perplexity is the beginning of knowledge," and Happiness "a child born and brought to life in the heart's depths, that comes not from without."

The value of silence has been told in many philosophical works and enjoined by religion in many countries. Kahlil Gibran with his charac-

teristic poetry says, "Only when you drink from the river of silence shall you indeed sing." In another place he says:—

> You talk when you cease to be at peace with your thoughts. When you no longer dwell in the solitude of your heart you live in your lips and sound is a diversion and a pastime. In much of your talking thinking is half murdered. Thought is a bird of space, that in a cage of words may unfold its wings but cannot fly.

Of Reason he says, "your soul is a battlefield upon which your reason and your judgement war against your passion and your appetite. . . ." Prayer, to him, is not a prayer that begs to be given, the ordinary prayer of everyday life, a petition to a personal God. For he says, ". . . if you enter the temple for no other purpose than asking, you shall not receive . . . it is enough that you enter the temple invisible. . . ."

Awaiting on the seashore the ship that was to take the Prophet home over the rolling waters, he beholds the citizens come to bid him goodbye. But he does not bid them farewell as though he would no more return, but leaves behind a promise of a returning tide that would bring him ashore again perhaps centuries hence:—

> Yea, I shall return with the tide, and though death may hide me, and the greater silence enfold me, yet again will I seek your understanding.
>
> Know therefore, that from the greater silence I shall return.

Among the later poets and artists, Kahlil Gibran stands out as a unique figure inasmuch as he expressed a philosophy universal and wide, covering all aspects of human life, without limiting it to an established dogma or creed. His thought may be said to cover all beliefs and cults, blending them into one ethical whole, revealing itself in a philosophy full of meaning and grandeur.

ANASUYA R. SHENOY

> THESE then are my last words to you: Be not afraid of life. Believe that life *is* worth living, and your belief will help to create the fact.
>
> —WILLIAM JAMES

NEW BOOKS AND OLD

A BIOGRAPHY OF RABINDRANATH TAGORE *

SHRI KRISHNA KRIPALANI is ideally qualified to write Tagore's definitive biography. He knew the Gurudev intimately and has married one of his grand-daughters. He was for long closely associated with the Visvabharati, and edited the *Visvabharati Quarterly* for over a decade. He has translated into English some of Tagore's Bengali writings — notably the novel *Choker Bali* (*Binodini* in English) — and he has kept in touch with most of Tagore's admirers. As Secretary of the Sahitya Akademi, Shri Kripalani took no mean part, editorially and organizationally, in giving direction and momentum to the Centenary Celebrations. Besides, he is the master of an easy, natural, supple prose style, and he has a sense of literary values and gift for humour. These unique advantages and varied graces are now deployed on the one theme that could profit most from them, and the result is an authoritative and wholly enjoyable biographical memoir.

One particular merit of Shri Kripalani's book is that it delineates with the same loving detail the first half of Tagore's career as the latter half when, partly as a result of the Nobel Award, he had to live in an almost continual blaze of publicity. The chapters devoted to Tagore's antecedents, his childhood, boyhood, and youth, his passage to the Golden Threshold of poetry, the quick succession of his triumphs in fiction and drama, his inborn faculty for manifold leadership, his ineffable sense of nearness to God, all make enchanting reading. The dual influence of the Maharshi his father and of the Himalayas, with which he came into contact during his impressionable years, schooled the boy in thoughts elemental and sublime, while the *Gayatri* proved "a source of strength and joy long after he had discarded the sacred thread." Formal education at St. Xavier's, Calcutta, and in England merely brought out what was nascent already, and the bud opened, and there was the burst of poetic efflorescence. But even as a poet Tagore would not stand apart, a law unto himself. "Nothing is more beautiful or great," he wrote in 1892, "than to perform the ordinary duties of one's daily life simply and naturally." And Tagore could always touch the humdrum and the ordinary with the light of beauty and the flavour of extraordinariness. When at last *Gitanjali* appeared in 1910 as a collection of 157 Bengali songs, Tagore was nearing fifty, and it seemed as though "the major phase of his development was at an end."

The later chapters tell the fascinating story of the publication of the English *Gitanjali* (with Yeats's celebrated Foreword), the explosive swell of world-acclaim, the incessant tours, the founding of the Visvabharati, the expanding horizons in art and life, the irresistible apotheosis as the Gurudev, the "last journey" in the Golden Boat to the "Great Beyond." During the last thirty years of his life, wherever Tagore went, the music of his voice and verse and the purity and nobility of his life left a lasting impression behind, promoting creepers of understanding between the Old World and the New, the Orient and the West. As he grew older, in some measure he also grew sadder. If he had incarnated in Amal

* *Rabindranath Tagore: A Biography.* By KRISHNA KRIPALANI. (Oxford University Press, London. 417 pp. 1962. 35s.)

of *The Post Office* something of his own lost boyhood, he seemed to become Amal again during his last illness, "lying in his sick-bed and watching . . . the humdrum, placid life of Santiniketan." He had then to be moved to Calcutta for an operation, and it was there he passed away, on 7 August 1941. Ready for the event, Tagore had already composed an appropriate song:

> In front lies the ocean of peace,
> launch the boat, Helmsman . . .
> May the mortal bonds perish,
> may the vast universe take him in its arms,
> and may he know in his fearless heart
> the Great Unknown.

Following the Boswellian tradition, Shri Kripalani knows how to make good use of anecdotes, *obiter dicta*, letters, critical comment, and snatches of conversations. There are also numerous illustrative extracts from Tagore's poetry, in excellent translation. Shri Kripalani writes neither laboriously like a pedestrian researcher nor with the breezy facility of the seasoned journalist. Rather the words come from a mind rich in memory and trained in sensibility, and a heart warmed by affection and glowing with love and gratitude. Here and there Shri Kripalani shows how actual events and experiences were imaginatively transfigured in Tagore's lyrics, dramas, and fiction. With effortless ease literary criticism fuses with biography, and an individual's life merges with the life of a nation. At the dawn of his career, Tagore knew Titans like Vidyasagar, Bankim Chandra and Rajnarain Bose. As the years passed, he fraternized with most of his great contemporaries in Bengali and all-India. Aurobindo, Gandhi, Subhas Bose and Jawaharlal Nehru — Tagore knew them all, and loved and admired them all. He was stirred deeply by political and other forms of injustice, but his reactions were always those of a sensitive human being, not those of a politician. He was a patriot and a philosopher and an educationist, but even these were included in — and exceeded by — the poet, the man of God. No easy task to study these facet by facet, yet project the central marvel as one and entire; but Shri Kripalani has somehow accomplished this almost impossible task. The vanished epoch is alive again, and the Gurudev holds the centre still; for not in vain did he live and sing and carry out his ministry of love and peace; and his name will endure when (in Pandit Nehru's words) "all the generals and field marshals and dictators and shouting politicians are long dead and largely forgotten."

The value of the book is enhanced by the twenty-two illustrations, the detailed bibliography of Tagore's books published in English, and the exhaustive Index.

K. R. SRINIVASA IYENGAR

Chuang Tzu: Taoist Philosopher and Chinese Mystic. Translated from the Chinese by HERBERT A. GILES. (George Allen and Unwin Ltd., London. 335 pp. Third Reprint 1961. 35*s*.)

For some three centuries the teaching of the Chinese prophet Lao Tzu survived only in scattered and spurious fragments, until Chuang Tzu set out, in opposition to Confucianism, to formulate and develop the master's Taoist philosophy. Chuang Tzu was something more than a disciple; how much of his argument and illustration comes from Lao Tzu, in proportion to his own inspired thought, must be left to the experts to compute. Professor Herbert Giles, the expert immediately concerned to present Chuang Tzu in English, warns us that several of the 35 chapters given here are merely Chinese essays in imitation — or, we might say, flattery. But the body of the teaching is authentic, its essence being contained in Chapters I to VII.

Professor Giles's translation, pub-

lished first in 1889 and revised later, is often limpidly beautiful, though his plan of breaking up the text to interpolate notes and commentaries, sometimes in every other line, becomes exasperating. Chuang Tzu conveyed many of his abstract ideas in image and allegory drawn from natural forces or the habits of men; most of them are not hard for the attentive reader to unravel without a crib.

This is not to say that Tao can be easily defined or apprehended by an untrained reviewer. Like most philosophical concepts it demands a sense beyond mere reason, and works independently of logical thought. Of its two main qualities or identifications, Unity is the more graspable by the Western mind.

> How does the Sage seat himself by the sun and moon, and hold the universe in his grasp? He blends everything into one harmonious whole, rejecting the confusion of this and that. Rank and precedence, which the vulgar prize, the Sage stolidly ignores. (p. 45.)

But he ignores far more than those; for his other, his primary, quality is Inaction. This, the very centre-point of Taoism, makes it appear a hopeless doctrine for a practical community to adopt — a kind of perpetual general strike which would reduce us all to primitivism without escaping "the confusion of this and that." Of course we should think deeper — think into the workings of mind and not of railways. But then we find that charity and duty to one's neighbour are, as *artificial* virtues, not true Tao. "The man of complete virtue remains blankly passive as to what goes on around him"; for "to act by means of inaction is God." The virtuous man will avoid all entanglements and obstructions brought about by acting either practically or emotionally towards his fellow men. Thus only will he grasp the identity of all things and become one with God.

Yet Western philosophers have had some similar notions. Chuang Tzu says "fall in with the natural order of phenomena . . . and the empire will be governed." William Godwin in *Political Justice* (1793) held that the community would be bound to improve through natural causes. At the same period Coleridge, for one, was extending his view of universal system to include just such a "time before beginning" as the Taoist postulates. Allowing that all administrative governments are forced to be slaves of pettiness and partiality, there is dignity and magnificence in escaping from the partial and immediate to drown awhile, if need be, in this cosmic conception of an integrated existence. We might try to *think* Tao now and then if we cannot practise it.

SYLVA NORMAN

A Popular Dictionary of Buddhism. By CHRISTMAS HUMPHREYS. (Arco Publications, London. 224 pp. 1962. 18*s*.)

Christmas Humphreys is one of the most popular exponents of the *Buddha Dharma in the West*. As Founder-President of The Buddhist Society, London, and as the Editor of *The Middle Way* his knowledge of the various schools of Buddhism is both profound and varied. He has about a dozen volumes on the *Dharma* to his credit and his wide travels all over the Buddhist world have brought him into intimate contact with the leading exponents of the various schools in Ceylon, Burma, Tibet, Japan, China, and other Buddhist countries. His interest is therefore in World-Buddhism, as distinct from any of its various schools; and he rightly believes that only in a combination of all schools can the full grandeur of Buddhist thought be found. His credentials for bringing out a Dictionary of Buddhism are thus unquestionable; and the present volume bears ample testimony to his wide knowledge and catholicity of outlook.

The Dictionary covers the entire field

of Buddhism: its history and development, its geographical spread, and its influence on the literature, arts, and crafts of the various races and peoples among whom it developed. This is how he describes the book in his Introduction:

> Here is a jumble of words translated from ten languages, themselves the voices of as many racial cultures, between them covering terms and people, places and doctrines culled from a dozen countries in which Buddhism has been developing for 2,500 years. . . .
>
> In the result the present field of Buddhism, itself a Western term for the Teaching of the Buddha and all that has grown up around it, is unique in range, depth and complexity, and no man is expert in all of it. The difficulty of compressing a thousand terms which are current in Western literature into 50,000 words is therefore obvious.

In spite of the difficulty of the task, the author has succeeded in conveying to the average reader, in clear and simple language, the basic teachings of the Master. This is essentially a book for the layman without any pretensions to scholarly apparatus or examination of the original texts and *sutras*. It is well known that there is considerable misunderstanding and misinterpretation of the teachings of the Master; and a dictionary of this type is therefore useful as a corrective to the ignorance and prejudice that prevails even among intelligent laymen. This is a useful volume that should find a place on the shelf of every earnest student of the *Dharma*.

B. V. NARAYANA REDDY

The Lion's Roar: An Anthology of the Buddha's Teaching Selected from the Pāli Canon. By DAVID MAURICE (U OHN GHINE). (Rider and Company, London. 255 pp. 1962. 25*s*.)

Here is an anthology of Buddhist Theravada teaching from the Pali Canon. Much of it is for monks, but we of the profaner sort can profit in small doses. It is unwise to affirm that it is the actual teaching of the Buddha himself; its repetitions suggest the work of a "school" teacher; or a number of such; after him. One can rely on this book as a well-chosen selection of brief discourses, poems, questions and answers, with homely touches to help *towards* enlightenment, at least. Those not anxiously seeking for the Buddhist Nothingness can yet appreciate this collection as instructive and entertaining. Practical too, as in the suggestion that one meal a day makes for health, apart from any idea of it leading to *nibbāna*. Part One deals with Theravada Morality. Some of the ethical teaching is good; some does not seem so. What is deemed good can be incorporated — if necessary — into one's character and action as early as possible. (The Buddha himself would have asked for no more.)

Part Two deals with the Gods. We are asked on the dust-cover to accept that the Buddha "believed in their existence in our minds," but considered that such concepts should be transcended. If that means that they fade away, like the old-time British soldiers, good enough. No self-respecting *deva* or angel would impose himself where not welcomed.

Part Three deals with Philosophy. The impermanence of everything makes everything painful (p. 123). This is all right for monks. A healthy layman might find in the impermanence much of life's charm. A friend who is largely dependent on spectacles, hearing-aid set and dentures, sometimes says to me: "The only real things about me are artificial," but they help her to enjoy life. Do we, did they of 2,600 years ago, need to be told in endless repetition that the Ever-changing does not last for ever? "Pleasure *and* pain come and go, impermanent," says Krishna. "Bear with them, Prince." In that Acceptance there is Renunciation. Read this book, but have the *Gita* near at hand.

ERNEST V. HAYES

Islamic Philosophy and Theology. By W. MONTGOMERY WATT. (Islamic Survey I. Edinburgh University Press, Edinburgh. xxiii+196 pp. 1962. 21*s*.)

This book is by a well-known scholar, who has written a number of works dealing, in detail, with different aspects of the subject, and it will be of great value to those beginning on a study of Islam.

In Islam, as the author points out, the study of philosophy died out, but it was to some extent incorporated in its theology and in this book the study of both is combined: it includes an account of the historical events which are its background. Hellenism had a great influence on Islam and this led to the adoption of Neo-Platonic ideas by Muslims who studied philosophy.

The development of different sects in Islam is studied including that of the Shī'ites, whose theory of the imāmate decisively separated those who held it from the main body of Muslims, the Sunnites. The author notes that the word "orthodox" is to be avoided in regard to Islam, as there was no central authority in Islam to define it.

Probably the greatest philosopher of Islam was Avicenna (980-1037), of Persian origin, who was also a mystic, much influenced by his mysticism, but it was al-Ghazālī (450-1111) — reckoned by East and West as the greatest Muslim after the Prophet — who made a study of philosophy which affected all later Islamic theology. He also was a Ṣūfī, and showed that Ṣūfīsm could be a part of the Islamic faith, and that theological belief could be combined with a deeply religious life. His teaching led to a revival in religion.

The development of Islam is here discussed up to the present day and modern influences are shown in their effect on Islamic thought.

This is a very interesting book, giving a succinct account of the subject, and including an invaluable bibliography attached to each chapter. Students of Islam will be very grateful for this book.

MARGARET SMITH

In Search of the Supreme. Vol. III. By M. K. GANDHI. Compiled and edited by V. B. KHER. (Navajivan Publishing House, Ahmedabad. xvi+356 pp. 1962. Rs. 5.00)

The writings of Gandhiji brought together in this volume have been classified into seven sections. The main theme in the first three sections (85 pp.) is Gandhiji's reverence for all religions and his dislike of religious conversion. He was the despair of Christian Missionaries in India who drew him into discussions on this matter. But to Gandhiji the different religions were "so many branches of the same tree" and so far as he was concerned he felt convinced Hinduism offered him all that he needed to strive after spiritual perfection, after a reverent study of other world faiths.

The fourth section (200 pp.) contains his articles on Hinduism, of which the most significant are his interpretations of *Varnashrama Dharma* and of the *Bhagavad-Gita*. Gandhiji's paraphrase of the entire *Gita* (46 pp.), translated from Gujarati, is available here. Writing on *Varnashrama Dharma*, he was of the view that it was the most distinctive contribution of Hinduism.

> The observance of the law of Varna means the following on the part of all of us the hereditary and traditional calling of our forefathers in a spirit of duty. . . . Its conscious recognition means contentment and consequent freeing of human energy for the moral uplift.

Varna had nothing to do with restrictions regarding eating and marrying, and should give none a superior status of right. These views, which do not find general acceptance even today in theory

or practice, are worthy of earnest consideration and offer a challenge to modern sociologists.

Gandhiji's articles on Sikhism and Jainism, Buddhism and Theosophy, and Christianity, MRA, and Islam (66 pp.) make up the last three sections of the volume. Articles like those on untouchability, inter-dining and intermarriage and needless repetitions, as also summaries of casual speeches which, after all, cannot be expected to be as precise as Gandhiji's own writings, have swelled the size of the book and might have been eliminated.

A Glossary and an Index add to the value of the compilation.

K. SAMPATHGIRI RAO

Brett's History of Psychology. Edited and abridged by R. S. PETERS (The Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London. 778 pp. 1962. 60*s*.)

The late Professor Brett's *History of Psychology,* originally published in three volumes from 1912 to 1921, was first published in an abridged one-volume edition in 1953, and it is a revised edition of the latter which now forms part of The Muirhead Library of Philosophy. The abridgement omits the least important parts of Brett's text, and adds brief introductory and concluding material.

From a statement of basic questions of Theory, Policy and Technology, Part I devotes itself to Greek psychological thinking from the speculations of the Pre-Socratics, through the Sophists and Socrates to Plato and Aristotle, and the consequent emergence of the rationalist tradition. Man's probing into the essential nature of his soul preceded the Christian revelation, and pre-Christian and Christian elements combined to form the "Ethico-Religious Tradition." Whatever the official standpoint of the Church, mediæval Western civilization was to hand on to modern (i.e., Renaissance and post-Renaissance) man, for his own re-interpretation in rapidly-changing historical circumstances, an understanding of psychology both pagan and Christian in origin, and embracing elements of Stoicism and Epicureanism, Neo-Platonism and Greek medical thought, and Pauline and Augustinian ideas. Any history must of necessity compartmentalize different streams of thought, but one must not make the mistake of believing they were kept separate by the men of the past themselves. Even if contemporary Western man has become highly secular in his *Weltanschauung,* its sources are as much religious as non-religious, and probably more so.

Yet, of course, modern Western man is essentially a product of the Scientific Revolution: the decline of scholasticism, and the influence of the new disciplines of astronomy, mathematics, optics, and chemistry upon man's self-understanding, are thoroughly treated in a most illuminating fashion. The summaries are especially valuable here: for example (p. 358) "Dualism, 'psychologism,' introspectionism, intellectualism, mechanistic physiology — these are the main heritages of Descartes." The rationalist tradition represented by Descartes, Hobbes, Spinoza and Leibniz yet was inadequate: it was for Locke to restore the idea of method; the discussion of the observationalist tradition of the British and Continental empiricists concludes with reference to the first stirrings of social and animal psychology. In Part IV, psychology "becomes self-conscious" with the achievement of Kant, Herbart, Beneke, Schopenhauer and others, and following a chapter on the influence of physiology and biology, this massively formidable work concludes with an excellent summary of the main features of twentieth-century psychology, by the editor, R. S. Peters, who is Reader in Philosophy and Psy-

chology at Birkbeck College, London. A brief review cannot begin to do justice to the magnitude of the work: one must simply describe its wealth of learning as monumental, and its depth of insight as truly inspired.

B. G. Cooper

The Art of Thinking. By Dagobert D. Runes. (Philosophical Library, New York. 90 pp. 1961. $2.75)

The author, who is a Doctor of Philosophy of the University of Vienna and has to his credit many standard works in philosophy and ethics, provides in this collection of somewhat brief essays "an analytical examination of the role emotional elements play in the formulations of logical propositions." He examines underlying motivations in our attitudes and attempts to prove how much of our thinking, in almost every walk of life, tends to be dominated by our egos and our affections, under the pressure of which

> the masts are straining and all around us in the sea of life we see the wrecks of once-proud ships, victims sometimes of their own greed and sometimes stranded on a neighbour's stony self-interest.

Believing in his findings as firmly as he does, Dr. Runes is inclined to be a little fierce and frightening in his method of "debunking" accepted patterns of thought. He is frank and forthright in his denunciation of modern art, of the Freudians, present-day theories of æsthetics, educational objectives and racial prejudices. In an interesting essay entitled "The Logic of Snobbism" the author asserts:—

> Thinking comes from the whole body just as feeling comes from the body. In fact there is no thinking except the applied reasoning of mathematics or chemistry which is not subject to emotional motivation. For that very cause the key of correct thinking lies not in what is commonly called mind but in emotional attitude. . . .

Although most people will disagree at some point with the author's findings there is no doubt that the book affords food for thought and thus helps to achieve the purpose for which it was intended.

Hilla C. Vakeel

The Adventure of Criticism. By K. R. Srinivasa Iyengar. (Asia Publishing House, Bombay. 691 pp. 1962. Rs. 25.00)

Professor Iyengar, the eminent Chairman of the English Department at Andhra University, here offers a most valuable selection of fascinating essays written over a period of twenty-five years. The variety of contributions is astonishingly deep and wide. They range from analysis to the history of thought, critical analysis, etc., in the literature of several continents: of India, the U.S.A., and Europe.

Professor Iyengar's critical standards are of the highest quality. Here are some of the vital issues in question: a demand for a healthy method of criticism based on the twin foundations of knowledge and integrity; true criticism in order to be creative must be chivalrous and carry its learning lightly, enthusiasm is not enough: "art" is life made significant.

Professor Iyengar's scholarly model is Sri Aurobindo, about whom he published a penetrating monograph and whose critical canons had been derived from both European and Indian theories. Among the many lucid essays and addresses in the above book, I single out those on aesthetics, art, and the arts, etc. Professor Iyengar's wealth of suggestive thoughts is reflected in the vast canvas of themes. Section II deals with

literary *genres*; Section III with the "stupendous renovation" in English poetry; Section IV with the change of cultural scene in India and the meeting of East and West. In this connection we refer to the two essays by Hannah Closs, the English writer, on "The Meeting of the Waters: An Enquiry into the Interrelationships of East and West in the Story of the Grail," in THE ARYAN PATH, May-June 1948. Section V. deals with North America and Section VI with "Five Symbolistic Writers": Joyce, Kafka, L. H. Myers, St.-John Perse and Hannah Closs, whose Albigensian trilogy was reviewed in THE ARYAN PATH. The author rightly sees in the unfinished last chapter of her *Silent Tarn* a symbol of the never-ending Grail quest.

Section VII, "Literature and Life," concludes these discerning and original observations of this distinguished scholar to whom literature is "less than life yet greater" — an imaginative experience.

A. CLOSS

Tales from the Indian Classics. By O. K. GHOSH. (Jaico Publishing House, Bombay. 198 pp. 1961. Rs. 2.50)

The fact that mankind dearly loves a tale has played a considerable part in the development of literature. In spite of recent trends in fiction in which the novel, as generally understood, has been replaced by lengthy and tedious descriptions of somebody's psyche, debates on economic and political trends, documentaries of life in coal-mining districts and findings in natural history camouflaged as fiction, the basic desire to know what happened to whom and how the end was reached after a long and interesting series of events still flourishes in the greater portion of the human race.

Mr. Ghosh's collection of *Tales from the Indian Classics* meets this end and introduces the Indian reader to a part of his heritage and to the consciousness and thought-patterns of the period. From the *Mahabharata* the author has chosen "Devayani," "Nala and Damayanti" and "Savitri and Satyavan." Kalidasa is represented by "Shakuntala" and "Urvashi and Pururavas"; regional lore by "Kovalan and Kannaki" and "Behula"; while "Uma, the Golden" and "Nachiketa" underline philosophical concepts.

Except for some unsureness in the use of English this is an acceptable collection of tales which can be recommended to high-school and college libraries as well as to the general reader.

HILLA C. VAKEEL

Ubhayarūpakaṁ (*prahasanaṁ*). By Y. MAHALINGA SASTRI. (Sahitya Candrasala, Tiruvalangadu P.O. xii+40 pp. 1962. Rs. 3.00)

The author, who has been striving for half a century, to demonstrate through his writings how Sanskrit can be handled as an effective instrument for the expression of modern ideas, has given us now an interesting farce which is replete with satirical humour. The first shocks suffered by Indian society in the wake of Western education form the subject of this light play. The maladjustments of both parents and sons to the new situation are pointedly exposed in the play, which is significantly called "a double play." How a city-educated youth finds himself a stranger in his own village home and how he lands himself and others in strange capers is the thin plot of the farce. The author's sympathy is for what is essentially enduring in the Indian way of life. We welcome this as a contribution to modern Sanskrit drama. However, one wonders whether Sanskrit — spoken only by "high" characters in classical Indian drama — is quite the right medium for the speeches of "low"

characters in a present-day social play. There is very little action; and the plot is not free from sentimentality and exaggeration.

K. KRISHNAMOORTHY

Sri Kanchi Kamakoti Pitham Through The Ages. By N. RAMESAN. (Ganesh and Co., Madras. 31 pp. 1962. Re. 1.00)

The institution referred to as Kanchi Kamakoti Pitham now functions from Kumbakonam. It was started by the great teacher Śankara (788-820 A.D.) at Kanchipuram. The shifting took place, we are told, "during the Carnatic wars in the 18th century when conditions near *Kanchi* were unsettled" (p. 18). We are introduced to "the present *Acharya Jagadguru Sri Chandrasekharendra Sarasvati* and his worthy successor *Sri Jayendra Sarasvati* chosen by him," whose photographs are reproduced in the booklet. They are in the direct line of succession of the *Acharyas* from Śankara downwards.

Religious fervour on the part of the author constitutes the dominant note of the pamphlet, which is otherwise simply a plea for publishing a copper-plate inscription. It was a fit subject for a paper in a research journal like the *Epigraphia Indica*. Since the author is catering to popular taste, his treatment lacks in the precision of a professional. If the brochure makes a dull reading, the fault lies with the subject-matter.

The *Pitham* has in its possession ten copper characters, the earliest of which is the Ambicapura Grant of Gandagopala. It consists of two plates, only the second of which was known before. This has been edited in the *Epigraphia Indica*, Vol. XIII, and re-edited and commented upon subsequently by various scholars. They were naturally handicapped by the first plate's not being available. This missing plate, we are told, was recently recovered and it fell to the lot of our author to study the record in its entirety and to clarify the two main points at issue, the exact date of the grant and the dynasty of the grantor. These, the author shows, are Monday, 17th July, 1111 A.D., and the Telugu-Chola, respectively.

The facsimile of the newly found first plate given in the brochure is too indistinct to check the author's transcript by. The fourth verse of the text is stated to be in the *Sragdharā* metre, whereas in reality it is in the *Mandākrānta* metre.

The absence of diacritical marks is excusable in a popular publication (though even *Sankara* may lead to confusion), but such inconsistencies as "Matham," "Mutt," "mutt"; "Venpakkam," "Venbakkam"; "*jivanmuktha*," "*jivanmukta*" may irritate even a general reader.

B. CH. CHHABRA

The Troubling of the City. By ROGER LLOYD. (George Allen and Unwin, Ltd., London. 214 pp. 1962. 18*s*.)

This fantasy of interference by superphysical beings in human affairs may disappoint readers recalling the Aldous Huxley narrative: *Devils at Loudoun*. Vitrios, an arch-demon, is up to no good when we find him on the parapet of Winchester Cathedral. His powers are less than "those of a pure spirit"; so when he gets to work he has thoughtfully provided himself with an ordnance survey map. He buys up a local newspaper and Section 2 is devoted to the "corruption" of its editor. Section 3 deals with "blessed spirits" connected with Winchester in the past, and ready for battle against the evil ones. If I have whetted your appetite for more, you may find it entertaining, but not impressive. The reviewer was reminded of Anatole France, Marie Correlli's *Sorrows of Satan*, and a probably forgotten

novel titled *Black Magic*. But that was before he read the book. The linking up with the cosmic visions of the Apocalypse is unfortunate; they would link up better with a nuclear global war, should it come.

E. V. HAYES

Of Men, Matter and Me. By R. V. M. G. RAMARAU. (Asia Publishing House. 88 pp. 1961. Rs. 7.00)

The "Perennial Mutineer," though perhaps not too comfortable to live with and a little trying across the breakfast table, is fascinating when encountered in an autobiography. The peccadilloes — innocuous in print — the rebellion, the cynical disregard of conventional beliefs, the all-pervasive, inescapable urge to nonconformity, and the resultant malaise serve to highlight the chronicles of a lifetime and to lend it additional interest.

Shri Ramarau, once heir to the Pithapuram *gadi*, grew up in the midst of fantastic affluence. "Pestered and pampered, loved and hated, I lived, moved and had my being," he observes, "in a life of medieval splendour and stagnation." Privately educated by notable tutors from abroad, he gained proficiency in a number of subjects, including philosophy, literature, and history. As a result of his interest in politics and deeply moved by the forces Gandhiji had liberated, the Yuvaraja enrolled as a member of the Congress Party, publicly advocated the liquidation of the landed aristocracy and joined the State Legislature after Independence, resigning his seat on a question of principle.

Shri Ramarau is well known as a writer in Telugu and has written both poetry and drama in that language. The personality which emerges from the present volume with its delightful evocations of feudal India, its vignettes of interesting personalities, its portrayal of a magic-lantern, Aladdinesque pattern of living, is at once gallant, sensitive, bizarre, rebellious, and, at times, astonishingly naive. Shri Ramarau has in addition a never-failing sense of humour, with which he has been enabled to face reverses philosophically, and which adds to the merit of a frank, readable, and highly revealing book.

HILLA C. VAKEEL

The Wilco Book of Proverbs (136 pp.); *The Wilco Book of Choice Idioms*. (146 pp.). Compiled and edited by FRANK D'SOUZA. (Wilco Publishing House, Bombay. 1961. Rs. 2.00 each)

The Wilco Book of Proverbs, and *The Wilco Book of Choice Idioms* should prove of great value to those not well versed in English.

Both these paperbacks are neatly arranged in alphabetical order. The author gives not a mere collection of sayings but also an interpretation of each.

It is indisputable that the standard of English has deteriorated lamentably in the last decade, and the problem of remedial measures is agitating the minds of our leading educationists. Books of this type can be useful to those desirous of improving their English. Idioms, which Logan Pearsall Smith likened to "little sparks of life and energy in our speech," help one to represent ideas more vividly, and proverbs, appropriately described as "the wisdom of many and the wit of one," give an added point to speech. And on the other hand an injudicious use of an idiom or a proverb employed in the wrong context can often make a worse appearance than a grammatical mistake.

It is unfortunate that the books are not free of really sad printing errors; e.g., on p. 15 of the *Book of Choice Idioms*, "undone" for "condone."

ROSHAN KOTHAWALA

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

The accusation of debasement of moral standards has been made many times aganst successive periods, but Philip Toynbee, in the London *Observer* (23 December 1962), calls for a judicious optimism on the subject of moral progress. He writes:

> What I mean by moral progress is an increasing and active recognition of the fact that other human beings are as fully human as oneself. This is something which sounds easy and natural but which requires, so I believe, the greatest effort of which the human imagination is capable. The concept of "if I were you" is the fundamental moral concept.

It has to grow from small beginnings — the average man assumes humanity for himself, extends it gradually to his family, his school and club, his social class, and his nation; but there are still large areas to which his imagination has not yet stretched, perhaps to "foreigners" or to criminals in prison, and so on. Yet our common humanity is, as Philip Toynbee asserts, a fact denial of which brings conflict and pain, and assent to which adds interest to life. He believes that the mind is continually progressing step by step to a greater and more varied expansion, that each new viewpoint in the arts, each scientific invention, each new political event, adds up to a richer complexity. Indeed "every new moral perception increases the *potential* moral level of the community."

He is optimistic in believing that this century's awful examples of "man's inhumanity to man," such as Passchendaele, Siberia, Buchenwald, Hiroshima, and Sharpeville, do not condemn man as absolutely unregenerate, or degenerate, but considers such throwbacks as indications that we have not climbed far enough out yet from former blacknesses. They do not give the whole picture, nor do they nullify the evidence of real moral progress in some quarters. He compares the jingoism and hysteria against anything German in Great Britain during the First World War with the attitude during the Second. The majority of young people today, he claims, instinctively recognize a common humanity with those of other nations and classes. The fact of the probation service shows that the policy of punishing the crime is being replaced by treatment to fit the prisoner's needs. Two centuries ago, popular amusement included publicly teasing the unhappy lunatics of Bedlam. Today, despite minority currents, most people begin to realize that "the poor Negro is as much human as a rich duke."

He admits the increase in violent crime (which may be a minority reaction to the decrease of violence in daily life), the sexual laxity and precocity, and also the disturbing gap between technical ingenuity in nuclear weapons of destruction and public imagination. But each step forward is bound to bring its own problems and reactions, and he still believes that the "general improvement in intelligent concern for others is something to be pleased about." Despair is one of the deadly sins, and hope one of the cardinal virtues. The remedy for the evils still so apparent is not the "fashionable social nostalgia" but a "more active imagination, fuller recognition of each other's humanity: more love."

That human nature is a patchwork of good and evil is a truism, but one

generally still feels surprised when incongruous viewpoints show themselves in the same person or groups of persons. The English eighteenth-century politician, William Wilberforce, fought ardently against slavery, yet considered child labour underground in the mines, or in the factories, normal and legitimate. Our sense of justice and sympathy is still largely compartmental.

The South African Government is notorious for its intolerant minority attitude and policy of "apartheid" towards the coloured and black races in its territory. Yet this same government has worthily proclaimed its support of religious tolerance. *Common Ground* (the journal of the Council of Christians and Jews, in Great Britain) for Winter 1962, reports the appeal made by Mr. A. Trollip, Minister for Immigration, asking South Africans to make new immigrants welcome. In it he reaffirmed the South African Government's refusal to make any discrimination on religious grounds against those who wished to immigrate to that country. The South African Press has also emphasized the need to help the "New South Africans" to adjust themselves and feel at home. Is it possible that a response to tolerance in one quarter gives a hope that it may eventually extend to other fields? Or will race prove more stubbornly exclusive than religious sects?

There are many ups and downs in the reputation of those "sciences" that border on the "exact sciences" and the occult ones. Psychic researchers do their best to keep a foot in the former camp. Dowsing is almost respectable, since hard-headed business firms and contractors, finding it gives results, openly have their official dowsers. But astrology and palmistry are too much associated in the public mind with the "Stars" features in the popular daily press and women's papers to be acceptable generally.

An exception in Britain is the chairman of the Cheshire Police Authority, who is also Deputy Lieutenant and chairman of the Magistrates' Bench at Lymn, Cheshire. While he repudiates the "hanky-panky" of fortune-telling, Mr. Charles Legh Shuldham Cornwall-Legh is especially interested in astrology (as also in palmistry and herbal lore) in connection with healing and with character-reading. He considers that astrology, treated seriously, would be a most valuable aid in the juvenile courts. It would help in understanding the character of, and in determining the right treatment for, any child who comes before the court. He would like, as he told the *Sunday Times* representative (16 December 1962) to see the production of a horoscope in court as a standard practice, and to have astrology included in the training of probation officers and others who have to deal with young delinquents, though he has not yet dared to put the suggestion to the Magistrates' Association.

The motive and intention are excellent, and the broad principles of astrology, in discriminating and sympathetic hands, could have a value. Care would naturally be needed in sifting truth from superstition, of which there is a suffocating mass, and perhaps even more caution in bringing it forward into public acceptance. For the greater the knowledge of a man's weaknesses and strengths, the more it can be employed for evil as for good, played upon by enemies as used by friends for help. Is the scepticism of the "occult sciences" engendered by charlatanism possibly a protection against a greater acquisition of power by the "brain-washers" and "hidden persuaders"?